Part III: Handbook for Applicants

The Alliance for the Certification of Lay Ecclesial Ministers (ACLEM)

www.lemcertification.org
Certification Handbook for Lay Ecclesial Ministers

serving as

Diocesan Director of Worship
Parish Director of Liturgy
Parish Life Coordinator
Pastoral Associate
Parish Business Manager
Director of Music Ministries
Parish Catechetical Leader
Parish Director of Evangelization
Youth Ministry Leader, incl. Pastoral Juvenil Hispana and/or High School Campus Ministry Leader
Diocesan Youth Ministry Leader, incl. Pastoral Juvenil Hispana

prepared by

The Alliance for the Certification of Lay Ecclesial Ministers

Federation of Diocesan Liturgical Commissions
National Association for Lay Ministry
National Association of Pastoral Musicians
National Conference for Catechetical Leadership
National Federation for Catholic Youth Ministry

2018
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Section One. Certification by the Alliance

1.1 Purpose of the Certification Handbook

This handbook will serve as a resource and guide to all candidates for certification and renewal of certification through the Alliance for Certification of Lay Ecclesial Ministers.

1.2 Alliance Directives Regarding Certification

When it adopted the National Certification Standards in 2005, the National Association of Pastoral Musicians received approval from the USCCB/CCA for its specialized competencies for directors of music ministries and for certification procedures which have been in use since that approval. When the Alliance was formed in 2007, the partner organizations decided not only to seek Subcommittee approval for revised National Certification Standards but also to work together on common procedures for certification of lay ecclesial ministers represented by their respective organizations, including:

- Diocesan Director of Worship
- Parish Director of Liturgy
- Pastoral Associate
- Parish Life Coordinator
- Parish Business Manager
- Director of Music Ministries
- Parish Catechetical Leader
- Parish Director of Evangelization
- Youth Ministry Leader
- Youth Ministry Leader, including Pastoral Juvenil Hispana
- Youth Ministry Leader, including High School Campus Ministry Leader
- Diocesan Youth Ministry Leader, including Pastoral Juvenil Hispana

The Alliance established a task group charged with the revision of existing certification procedures that takes a common approach to assessing the core competencies for lay ecclesial ministry while also providing ways to assess the specialized competencies for each ministry.

In the course of its work to establish and revise certification procedures, the task group consulted widely with members of the partner organizations, leaders of other ministry associations, directors of academic and (arch)diocesan programs of ministerial formation, various USCCB offices, and leaders of organizations representing the concerns of cultural and ethnic groups and those who had already been certified under the approved process.

Most of the comments expressed concerns regarding simplification, clarity, attention to cultural differences, and how best to demonstrate intellectual competence.
Based on the concerns, comments, and suggestions that it received, the task group set out to establish certification procedures that:

- are as clear and simple as possible
- are based on a candidate’s demonstration of competence in ministry as described in the *National Certification Standards*, including the core competencies for all lay ecclesial ministers and the specialized competencies for each group of ministers to be certified
- require holistic formation in both core and specialized competencies
- are accessible to persons of various educational, cultural, and ethnic backgrounds

These certification procedures are designed only to assess the competence of lay ecclesial ministers and should not be confused with any form of authorization for ministry, which is the province of the local bishop. The certification of lay ecclesial ministers may be included by a given (arch)diocese as a means for assessing competence as part of a(n) (arch)diocesan process of authorization, but they are in no way to be understood to encroach on the authority of the local bishop in authorizing lay ecclesial ministers.

### 1.3 History and Mission of the Alliance for Certification of Lay Ecclesial Ministers

Beginning in the late 1980s, several national Catholic ministry organizations in the USA developed standards for certain key ministerial roles, doing so in order to recognize the importance of the roles, to foster ministerial excellence, and to give direction to the future development of lay ecclesial ministry. The National Federation for Catholic Youth Ministry developed such standards for persons serving as youth ministry leaders. Subsequently, the National Association for Lay Ministry did the same for pastoral associates and parish life coordinators, and the National Conference for Catechetical Leadership did so for parish catechetical leaders. Each organization had its standards separately reviewed and approved by the Commission on Certification and Accreditation of the U.S. Conference of Catholic Bishops (USCCB/CCA).

In the late 1990s, pivotal work was done in aligning the various articulations of standards in use by the three ministry organizations and in identifying an initial listing of common ministerial competencies shared among the three. Developing this work still further, the organizations jointly prepared the document, *National Certification Standards for Lay Ecclesial Ministers Serving as Parish Catechetical Leaders, Youth Ministry Leaders, Pastoral Associates, Parish Life Coordinators*. The document outlined five ministerial standards including core competencies relevant for all the ministries named and specialized competencies relevant for each of the ministries named. The document was approved in 2003 by the USCCB/CCA for a period of seven years, after which time a renewal of approval would be required.

In 2005, the National Association of Pastoral Musicians adopted the *National Certification Standards*. In 2007, the four organizations, joining together under the name of the “Alliance
for the Certification of Lay Ecclesial Ministers,” agreed to work together on two related projects: a revision of the standards and, as a new initiative, the creation of a process for national ministry certification. A Standards Task Group and a Certification Task Group were formed to do this work (see rosters in Appendix 4), composed of members from each organization. In 2009, the Federation of Diocesan Liturgical Commissions adopted the National Certification Standards and became a fifth organizational partner of the Alliance.

1.4 Relationship of the Alliance to the United States Conference of Catholic Bishops Subcommittee on Certification of Ecclesial Ministry and Service

The standards for certification reflect the four categories of competency gained through formation articulated in the USCCB document Co-Workers in the Vineyard of the Lord. These standards were developed by the Alliance for the Certification of Lay Ministers (ACLEM) to further expand those originally approved by the former USCCB Commission on Certification and Accreditation in 2011 and again affirmed by the USCCB Subcommittee on Certification for Ecclesial Ministry and Service. ACREM is the certifying agent, not the United States Conference of Catholic Bishops Subcommittee on Certification for Ecclesial Ministry and Service (Subcommittee) or the United States Conference of Catholic Bishops (USCCB).

1.5 Periodic Review of the Certification Handbook

This handbook is reviewed by the Subcommittee as part of the approval of the national organization certification standards and procedures. After re-approval of certification standards and procedures by the Subcommittee, the Alliance will submit again certification standards and procedures as they have been revised through evaluations during this period of time for re-approval every seven years thereafter. Each review by the office and the Subcommittee enables the office staff to make revisions and additions to the certification standards and procedures as needed and as evaluations have suggested. The national office also submits annual reports to the Subcommittee that describe the developments and changes in certification standards and procedures and national office changes as they have occurred during the calendar year.
Section Two. Benefits of Certification

2.1 Benefits to the Catholic Church in the United States

Certified lay ecclesial ministers contribute to the continued growth and definition of the rightful position of the lay ecclesial ministry in the Church. This responds to a need identified in Parishes and Parish Ministers: A Study of Lay Ministry\(^1\) (National Pastoral Life Center, 1999), reiterated in Lay Ecclesial Ministry: The State of the Questions\(^2\) (NCCB/USCC, 1999), and reemphasized in Co-Workers in the Vineyard of the Lord\(^3\) (USCCB, 2005; hereafter cited as Co-Workers). Certified lay ecclesial ministers also help Catholic Church entities to be in compliance with norms and guidelines for formation as stated in The Code of Canon Law\(^4\) and Co-Workers. “Lay persons who devote themselves permanently or temporarily to some special service of the Church are obliged to acquire appropriate formation which is required to fulfill their function properly and to carry it out conscientiously, zealously, and diligently” (Code of Canon Law, c. 231, §1; Co-Workers, 33).

2.2 Benefits to Provinces, Regions, and State Catholic Conferences

When provinces, regions, and state Catholic conferences work together toward certification, all can benefit from and promote the following values as stated in Co-Workers: “Whenever possible, provinces or regions can develop consistent certification standards and procedures so that lay ecclesial ministers might transfer from one diocese to another in the region with the approval of the sending and receiving bishops” (57). Certification promotes collaboration and cooperation among diocese within provinces and regions and statewide Catholic conferences through utilization of the common certification standards and specialized competencies published by the Alliance for the Certification of Lay Ecclesial Ministers (ACLEM, hereafter referred to as the Alliance). This information can be found on the following website: www.lemcertification.org.

In fall 2011, the Alliance received approval from the USCCB Commission on Certification and Accreditation for its revised standards for lay ecclesial ministers for the new national certification process. The standards were written collaboratively by the Federation of Diocesan Liturgical Commissions (FDLC), the National Association of Pastoral Musicians (NPM), the National Conference for Catechetical Leadership (NCCL), the National Association for Lay Ministry (NALM), and the National Federation for Catholic Youth

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\(^1\) Philip J. Murnion and David DeLambo, Parishes and Parish Ministries: A Study of Lay Ministry (New York: National Pastoral Life Center, 1999)


Ministry (NFCYM). These common certification standards and specialized competencies are intended to bring value by giving direction to the future of lay ecclesial ministry in the church, recognizing and affirming those already in ministry, and promoting faithful and competent lay ecclesial ministers who are accountable to standards and to the diocese or organization that certifies them.

USCCB Subcommittee standards require diocesan offices and national organizations to provide verification that the assessment of specialized ministers seeking certification is based on the competencies outlined by the Alliance. The website is the primary tool for making the national certification process accessible to lay ministers across the country. All materials pertaining to the standards and certification process are available on the site.

2.3 Benefits to the Local Church

Certification is a process that enables diocesan officials to formally identify and authorize laypeople for key positions and major leadership roles for specialized ecclesial ministries. Diocesan directors offer vital support to parishes by assisting them in the identification of the need for and availability of certified lay ecclesial ministers with specialized competencies. As stated in Co-Workers, “A diocese must first identify those roles that, in the judgment of the diocesan bishop, are so essential to collaborating in the pastoral care of people that diocesan policies are needed to ensure that those who are given these roles have the appropriate education, formation, experience, and ecclesial recognition to meet the needs of the community.” (56)

The USCCB Subcommittee provides diocesan and organization’s directors resources to develop their own certification standards to assess the competency of candidates for levels of academic formation and skill training required of certified ministers. Diocesan office directors, as agents of their bishops, are enabled to provide clear standards for formation that fit the needs and special circumstances of the local church as stated in Co-Workers: The publication National Certification Standards for Lay Ecclesial Ministers Serving as Parish Catechetical Leaders, Youth Ministry Leaders, Pastoral Associates, and Parish Life Coordinators addresses these and related qualities as they are developed through ministry formation programs. The standards are a resource that can be helpful in identifying prospective lay ecclesial ministers as well as in setting goals for the formation and certification of those who are completing programs. The diocese can establish a program for candidates must complete prior to consideration for service within the diocese. (30, 56-57) Certification testifies that lay ecclesial ministers have received the appropriate formation required to enable them to be competent ministers in the area of specialization for which they are prepared. The certification of lay ecclesial ministers may also provide legal safeguards for both new and existing lay ecclesial ministers and diocesan parish communities. Co-Workers

5 The most recent version of this text: National Certification Standards for Lay Ecclesial Ministers serving as Director of Worship; Parish Life Coordinator; Pastoral Associate, Director of Music Ministries; Parish Catechetical Leader; Youth Ministry Leader, incl. Pastoral Juvenil Hispana; and Diocesan Youth Ministry Leader, incl. Pastoral Juvenil Hispana (2011) can be accessed at https://lemcertification.org/docs/ACLEM_Final_Standards_20111115.pdf
points out the importance of formation in this manner:

Ensuring the quality of pastoral care provided by lay ecclesial ministers requires a process of deciding that a given candidate has the education, formation, and professional skills necessary to serve in a particular role. This involves establishing the requirements for education, formation, and experience for specific ministerial roles and evaluating the extent to which individual meet these requirements. This may vary from diocese to diocese, but the competence of those who serve needs to be verified in some way.

The diocesan bishop has several options for setting certification requirements. Some examples for specific ministry roles can be found in the certification standards established by national associations serving lay ministers in general or role-specific sub-groups and approved by the USCCB Commission on Certification and Accreditation. (56)

**Update:** This approval is now done by the USCCB Subcommittee on Certification for Ecclesial Ministry and Service.

Diocesan directors can benefit from the assessment process of candidates. This process will assist them in responding to the continuing education and formation needs of the lay ecclesial ministers. This ongoing process will ultimately establish clearer standards of ministry competence and accountability for specialized ministries. *Co-Workers* provides the following criteria to help guide this process: “Among the criteria the diocese might use in deciding how flexible these requirements can be are the availability of existing formation programs within the diocese or region, the financial and personnel resources of the diocese, the size and location of the diocese, and changing pastoral needs. In all cases, the requirements should be clearly stated and readily accessible to those interested in preparing for lay ecclesial ministry and to those who lead existing programs.” (56)

### 2.4 Benefits to Academic Institutions

The process of certifying lay ecclesial ministers will enhance collaborative efforts between programs of formation. Academic institutions can benefit from the national certification standards for lay ecclesial ministers because these standards provide a framework to demonstrate how their programs of study assist candidates in the process of certification. Certification also provides a common language for dialogue and collaboration between diocesan office personnel and faculty members, who are responsible for providing programs for the formation of lay ecclesial ministers and national organizations that certify their members.

### 2.5 Benefits to Mentors of Candidates for Certification

Certification includes the opportunity for mentors to guide candidates as apprentices through the process of certification. Mentors nurture and foster discipleship with those lay ecclesial ministers who are candidates for certification. Mentors benefits from the process of guiding certification candidates. Both mentors and candidates benefit from the experiences of
reciprocity and mutual support. As stated in *Co-Workers*:

Mentoring, formal or informal, can be especially helpful. An experienced Church minister introduces the prospective lay minister into the ministerial workplace. A mentor passes on more than skills. He or she presents an understanding of the particular culture in which the ministry will take place, including the challenges and the opportunities. The mentor helps the prospective minister to develop realistic expectations about ministry, including the limits of what can be accomplished. This can prevent the burnout that results when actual experience fails to meet expectations. By sharing their own stories of progress and accomplishments, sacrifices and frustrations, mentors prepare new ministers to make an informed commitment to ministry. (29-30)

### 2.6 Benefits to Lay Ecclesial Ministers

Certification recognizes lay ecclesial ministers as professional and competent in their respective areas or specialization. Certification also provides the individual with one of the primary elements that he or she needs to function and that is necessary for the authorization by local church authority as a co-worker in the diocese. According to *Co-Workers*, “Most importantly, the authorization process can provide occasions for the bishop to demonstrate his support for the lay ecclesial ministers of his diocese and to model collaboration with them as his lay co-workers.” (60)

The specific vocation of lay ecclesial ministers and their authorization by the diocesan bishop is emphasized in *Co-Workers*:

While all members of the lay Christian faithful work to further the Church’s mission, some are entrusted with certain offices and roles connected to the ministry of the ordained pastors. The lay women and men who are given these responsibilities are not only distinguished by particular gifts and a willingness to serve the Church—these qualities could apply to all the laity—but are also responding to a call to work in a greater collaboration with ordained ministers.

They are authorized by ecclesial authorities to carry out certain ministerial responsibilities in public service of the local church.

Authorization is the process by which properly prepared lay men and women are given responsibilities for ecclesial ministry by competent Church authority. This process includes the following elements: acknowledgement of the competence of an individual for a specific ministerial role (often called “certification”); appointment of an individual to a specific position (in some dioceses called “commissioning”), along with a delineation of the obligations, responsibilities, and authority of that position (and length of term, if specified); and finally an announcement of the appointment to the community that will be served by the lay ecclesial minister. (54)

The process of becoming certified at the initial or renewal levels challenges lay ecclesial ministers to greater authenticity and integrity. Certification documents credibility and
becomes part of the resume of the lay ecclesial minister. The process of certification also provides candidates with the opportunity to reflect on their specialized ministries, engage in self-analysis, and benefits from assessment by their peers whether they are just beginning or are experienced in their ministry. As noted in Co-Workers, “Throughout the discernment process a person needs to ask: What talents, virtues, and limits do I possess that indicate my ability to serve God’s people through a commitment to lay ecclesial ministry? Lay persons with a call to lay ecclesial ministry possess certain dispositions, which are further developed during the formal preparation process.” (30)

This process also provides candidates with a backdrop for ongoing assessment and formation. It emphasizes the need for lifelong intellectual learning and spiritual formation as an essential component during the process both for initial certification and renewal of certification

2.7 Benefits to Agencies, Institutions, and Church Communities

Certification of lay ecclesial ministers benefits agencies, institutions, and church communities by ensuring a higher quality of ministry for the people they serve. Both lay ecclesial ministers and those to whom they minister benefit from ongoing effective ministry, and those served value those certified as a vital part of their communities. As the number of certified lay ecclesial ministers increases, both ministers and those to whom they minister benefit from the additional spiritual resources available to them. Certification reinforces higher expectations on the part of all. Certified ecclesial ministers are challenged to deliver quality service and sustained excellence as they fulfill their responsibilities. Agencies, institutions, and church communities have confidence that certified lay ecclesial ministers are responsible agents of the church and are qualified to serve in the specialized ministry for which they have been certified.
Section Three. Revised Certification Procedures

3.1 Procedures – General Policies

This section includes general policies governing the relationship of the Alliance to the collaborating organizations regarding recommendations for initial and renewal of certification and an Appeals Panel to hear appeals for adverse decisions regarding certification.

1. Availability of Materials: All Alliance certification materials, including applications and forms, will be available online and as much as possible will be completed electronically. Application materials that cannot be transmitted electronically must be sent directly to the appropriate Alliance partner organization.

2. Deadlines: Complete applications and certification portfolios will need to be submitted according to the following schedule. Incomplete applications and certification portfolios will be deferred to the next certification review period.
   a. February 1 and September 1 are established as annual deadlines for both initial applications and completed certification portfolios.
   b. Initial application decisions will be made and communicated within two months of the above deadlines.
   c. Certification decisions will be made and communicated within three months of the above deadlines.

3. Fees: The following fees will be in effect until further notice:
   a. $95 initial application fee (nonrefundable);
   b. $165 candidacy fee, to be paid upon acceptance into the certification process;
   c. $100 annual candidacy fee (for applicants who do not achieve certification within one year of their admission to the certification process), to be paid after the first year and each year thereafter to maintain candidacy status;
   d. $50 fee for submission of portfolio in paper format instead of electronically;
   e. $145 renewal fee, submitted with application for seven-year certification renewal.

4. Authority: The Alliance Commission, as established by the boards of the Alliance partner organizations in the Alliance Memorandum of Understanding, bears ultimate responsibility for the Alliance certification process and its various committees, advisors, and appeals panels. Certification decisions rendered by the Alliance Commission are understood to be final, except in the case of formal appeals, in which cases the decisions of the Alliance Appeals Panel will be final and binding.

5. Decision Making: Each application and portfolio undergoes a review by three committees.
   a. The Partner Certification Review Committees (PCRCs) of the Alliance partner organizations will review initial application materials. If the applicant’s materials
are found worthy of consideration, he/she will be informed of that decision and asked to begin to compile a portfolio. This too, will be reviewed by the PCRC.

b. If the PCRC finds the portfolio to be complete and worthy, the certification portfolio will then be recommended to the National Certification Review Committee (NCRC). The NCRC, too, reviews the contents of the portfolio and recommends approval or denial of the candidate’s portfolio.

c. Finally, the portfolio is reviewed by the Alliance Commission (AC). The Alliance Commission makes final decisions regarding portfolios and grants or denies certification.

d. Certification is granted by the Alliance in conjunction with the respective partner organization, with the title of the specialized minister under the certification standards and procedures approved by the SCEMS.

6. Terms: Once granted, certification will remain in effect for seven years, dated from the date of approval. Certification will lapse at that time without a formal application for renewal of certification.

7. Withdrawal of Certification: Certification may be withdrawn by the Alliance Commission in the event of:
   a. Any misrepresentation of any fact in connection with the applicant;
   b. Failure to meet the continuing professional development requirements for renewal of certification; or
   c. Substantiated evidence that the certified individual has engaged in conduct deemed detrimental to the profession, as articulated in each organization’s code of ethics.

In all cases, the Alliance Commission shall notify the individual in writing of withdrawal of certification and the reasons for the withdrawal. They shall provide opportunity for an appeal.

8. Certification Records. Certification materials submitted by certification applicants are to be held strictly confidential. Only those formally authorized to review such materials are to have access to them, and any additional copies—paper or electronic—that are submitted are to be destroyed immediately after their utilization.

Alliance partner organizations will retain certification records of their own members. Records that have reached the level of the NCRC will be retained by the AC. Records will be retained indefinitely in electronic format. Application materials, portfolio, and official correspondence will be scanned and preserved electronically. If materials were submitted as hard copy, they will be shredded after electronic storage.

The AC will retain all electronic certification records in a secure location, with access limited to AC and NCRC members and duly designated office staff. Each partner organization will retain its own respective certification records in a secure location, with access limited to PCRC members and duly designated office staff.
Applicants and certified ministers may obtain an electronic copy of their records by written request (hard copy or electronic) so there is a record of each request. Requests will be directed to the current PCRC chair of the respective partner organization or to his or her duly deputed representative.

Note: Federal laws require retention of documents related to employment, as per the following: Title VII (1964 Civil Rights Act, amended in 1991), Age Discrimination in Employment Act, Americans with Disabilities Act, Fair Labor Standards Act, and the Family and Medical Leave Act. Although provisions therein do not apply directly to certification, the spirit and intentions of these laws as regards avoiding discrimination based on age, race, color, ethnicity, disabilities and family setting are relevant. Since all documentation will be retained in electronic form indefinitely, the Alliance record retention policy meets or exceeds those mandated by federal employment laws.
3.2 Certification Procedures

This section includes the procedures outlined step by step from the submission of initial required documentation to the conferral and recognition of certification on their members.

Overview

The Alliance Certification Procedures consist of three steps:
1. Application for Admission to the Certification Process
2. Certification Portfolio Preparation
3. Portfolio Review and Decision

In these three steps, the Alliance has provided a process and procedures that will allow applicants sufficient time and the opportunity to work closely with an advisor in developing and compiling the necessary documentation for certification as well as addressing the development of necessary competencies.

The following steps describe procedures common for certification of all lay ecclesial ministers.

Step One. Application for Admission to the Certification Process

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<tr>
<td>□</td>
<td>Evidence of pastoral ministry experience (minimum 3 years full-time, 6 years part-time)</td>
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<td>Reference letter from supervising pastor</td>
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<td>□</td>
<td>Reference letters from two colleagues who have observed you in ministry</td>
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<td>Baptismal certificate</td>
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<td>Evidence of full communion with the Catholic Church</td>
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<td>Ministerial autobiography</td>
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<td>Signed and dated Code of Ethics</td>
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<tr>
<td>□</td>
<td>Evidence of compliance with diocesan safe environment policies and background checks</td>
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<tr>
<td>□</td>
<td>Application fee $95 mailed to your partner organization</td>
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1. Potential applicant reviews information on the Alliance website to determine eligibility for certification by assessing whether he/she has met the minimum requirements for certification before submitting an application.
2. Applicant submits application fee and completes online an application form and arranges for required documents to be sent/uploaded to the respective partner organization’s national office.

3. Application Review and Decision: One member of the PCRC conducts a conversation with the applicant to review his/her materials. Each application will then be submitted for approval to the full PCRC. Decisions on initial applications will be communicated within two months of the application deadline February 1 and September 1. Applications are approved based on:

   a. The applicant’s qualifications-with particular attention paid to:
      i. the theological formation requirements set by the partner organization
      ii. minimum years of experience required (3 years full time or 6 years part time)

   b. The potential of the applicant to complete the certification process-with particular attention paid to the applicant’s writing and theological reflection skills demonstrated in the ministerial autobiography.

   c. The applicant’s suitability for ministry-particularly the letters of recommendations

4. Upon approval of the application, the new “Candidate’ for certification submits the candidacy fee to the appropriate partner organization office.

**Step Two. Certification Portfolio Preparation**

1. **Self-Assessment and Ministerial Development Planning:** Upon acceptance into the certification process, the candidate conducts a comprehensive self-assessment relative to the National Standards (using the Alliance Self-Assessment Form for the role in which the candidate is seeking certification. This self-assessment will be used in conjunction with the list of portfolio requirements to develop and compile documentation for the candidate’s certification portfolio and is itself a requirement for inclusion in one’s portfolio. The “Ministerial Development Planning” worksheet at the conclusion of the Self-Assessment Form may be used by the candidate to develop plans to address any deficiencies revealed in the self-assessment process.

2. **Portfolio Development:** The candidate proceeds to develop his/her portfolio in accord with the portfolio requirements of each partner organization. (See Appendix 4.4)
1. **Certification Advisor**: The candidate may be assisted by a certification advisor in performing the self-assessment and developing a plan for completion of requirements for the certification portfolio and writing the integration paper.

2. **Uploading and Submitting the Portfolio**: All items included in the portfolio should be uploaded to the certification website. When the candidate (and advisor, if appropriate) has determined that the portfolio is complete, he/she should notify the PCRC chair via email that the portfolio is ready for review. (Note: A portfolio submitted on paper incurs an additional fee)
Step Three. Portfolio Review and Decision

Portfolios are reviewed upon the deadlines of February 1 and September 1. There are three formal approvals pursuant of certification, as follows:

1. Approval by the PCRC:
   a. Decisions are made based upon satisfactory documentation of competence relative to approved standards USING THE ATTACHED REVIEW CHECKLIST WHICH IS FORWARDED TO THE NCRC AND ALLIANCE COMMISSION
   b. The PCRC may require additional information, revision of papers or other pieces before they approve the portfolio and send it on to the NCRC. If additional material or revisions are required and submitted within 30 days, they will be reviewed by the PCRC within the same time period.
   c. If the candidate cannot satisfactorily meet the requests of the PCRC after several attempts, the PCRC may forward the portfolio to the NCRC without recommending certification.

2. Approval by the NCRC:
   a. Portfolios approved by the PCRC are forwarded to the NCRC
   b. Decisions by the NCRC are made based upon the following criteria:
      i. Satisfactory documentation of competence relative to approved standards;
      ii. Recommendation of the PCRC.
   c. If the candidate cannot satisfactorily meet the requests of the NCRC after several attempts, the NCRC may forward the portfolio to the Alliance Commission without recommending certification.

3. Approval by the Alliance Commission
   a. Portfolios approved by the NCRC are forwarded to the AC;
   b. The AC renders final decisions to grant certification in the name of the Alliance.

4. Communication of decision
   a. Certification decisions will be communicated to candidates in writing within three months of the relevant deadline (February 1 or September 1).

The term of initial certification is seven years.
3.3 Instructions for Writing a Successful Integration Paper

The portfolio is to include an integration paper of 11–15 pages, double-spaced, in a 12-point font. The purpose of the paper is to demonstrate the ability of the candidate to bring to the practice of ministry the resources of one’s own human and spiritual formation; appropriate insights from Scripture, Church teaching, theology, and other pertinent areas of study; and formation in the sound practice of one’s pastoral ministerial specialization.

In preparing the paper, the candidate may seek guidance from his or her certification advisor and from members of the PCRC.

The integration paper should be organized according to the following outline:

- **DESCRIPTION** – Describe a concrete problem or issue in ministry that one has encountered in pastoral practice (1–2 pages);

- **EXPOSITION** -- Cite material from Scripture, Church teaching, theology, and other pertinent areas of study that address this problem or issue (5–6 pages);

- **APPLICATION** – Apply theological/intellectual insights to the problem or issue in a genuinely useful way. Show how the resolution of the problem or issue reflects sound application of training in one’s pastoral ministry specialization (3–4 pages);

- **REFLECTION** – Reflect on how the event or issue contributed to personal growth and intentional discipleship. What was one’s ministerial response to the issue? How was the candidate challenged? (2–3 pages).

Rubric: The following are the demonstrated expectations for each section of the integration paper. 50 points are possible. Papers that earn less than 25 points should be re-written.

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<thead>
<tr>
<th>Description</th>
<th>The problem or issue and it’s description must be:</th>
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<tbody>
<tr>
<td></td>
<td>Relevant, Current, clearly defined and described,</td>
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<tr>
<td></td>
<td>A practical issue, specific, coherently expressed</td>
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<td>1-5 points</td>
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<tr>
<th>Exposition</th>
<th>The exposition of Scripture and Tradition and Church Documents must be:</th>
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<td>cited correctly, use diverse references including scripture and church documents, relevant to the issue being presented, 1-15 points</td>
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| **Application:** | Application of the research to the issue should be:  
| | • clearly developed and presented,  
| | • useful,  
| | • practical,  
| | • insightful | 1-15 points |
| **Reflection:** | The reflection should include:  
| | • articulation of insight into personal development  
| | • articulation of spiritual growth,  
| | • description of personal change | 1-15 points |
3.4 An Appeals Process for Certification Denials

An appeal is a review of an adverse decision made by the Alliance Commission regarding certification. An appeal must be based on the grounds that a decision was made either (a) in disregard or in violation of USCCB -Subcommittee on Certification for Ecclesial Ministry and Service-approved standards and/or procedures, and/or (b) based on an incorrect or incomplete representation of the applicant's competence.

There is no fee to initiate an appeal of a negative certification decision to the Alliance Appeals Panel.

Denial of certification and a report outlining reasons for the denial must be communicated to the candidate vis U.S. Mail, postmarked within the 90 day portfolio review period.

Candidates making an appeal shall:

- submit to the Alliance Commission Convener a written request for an appeal, detailing the grounds for the appeal as noted above, within thirty days of the postmark of the letter received denying certification. This request must be sent via U.S. Mail.
- provide the Alliance Commission Convener with evidence substantiating fulfillment of the requirements of the USCCB Subcommittee on Certification for Ecclesial Ministry and Service-approved standards and procedures along with written verification establishing that all required portfolio documentation was submitted by published deadlines. Materials provided must address the reasons for denial of certification.

The Alliance Convener will forward these materials to the members of the Alliance Appeals Panel for their review and final and binding decision.

The Appeals panel will review the portfolio, and the reasons for denial documented by the Alliance Commission and may request additional documentation or information from either the candidate or Alliance Commission.

Candidates have the right to: 1) a timely and complete review of a negative decision for certification by the Appeals Panel whose members were not part of the PCRC, NCRC, or AC that recommended and/or made the decision not to certify; 2) a decision within sixty days after the appeal materials were provided to chair of the Appeals Panel.

The Appeal Review Board shall make a determination whether the candidate may re-apply for certification in any role certified by the Alliance after a time determined by the Appeal Review Panel and upon satisfactorily completing any tasks or conditions set by the Appeals Panel.
3.5 Renewal of Certification

Certification renewal is contingent on evidence of commitment to ongoing ministry formation and education and continuing good standing relative to one’s partner organization’s code of ethics.

Renewal of certification takes place every seven years upon approval of a completed certification renewal application. Applications must be submitted to the respective PCRC no fewer than ninety days prior to the expiration date of certification.

Applications will be reviewed by the PCRC chair or his/her duly deputed representative. If the renewal application is incomplete, it is returned to the candidate within thirty days. If the criteria below have been met, the renewal application will be forwarded to the AC with a recommendation for renewal. The PCRC will also notify the NCRC of recommendations for renewal made to the AC. Renewal of certification is granted by the AC and communicated to the candidate within thirty days of the decision.

Applications for renewal of certification will include:

1. Submission of a complete application by the deadline

2. A new self-assessment based on the standards and specialized competencies;
   a. For each of the four standards and the specialized competencies for one’s own ministry, the candidate for certification renewal will address the following:
      o Describe how you have addressed any areas in need of further development noted when you were certified.
      o What are your current strengths relative to the standards?
      o What are your current areas in need of further development relative to the standards?
      o What are your specific goals and plans for continuing development in these areas?

3. A new peer assessment based on the standards and specialized competencies;
   a. What are this person’s ministerial strengths relative to the standards, including the specialized competencies for his or her ministry, and how are they demonstrated in practice?
   b. What are this person’s current areas in need of further development relative to the standards?
   c. Describe your assessment of this person’s overall effectiveness in ministry.

4. Documentation of continuing formation/education totaling at least seventy hours spread over seven years;
a. Evidence of completion of remaining theological or specialized formation credit/hours if required by the partner organization.
b. Evidence of continuing human and spiritual formation (e.g., retreats, spiritual direction, ministry mentoring/coaching, support groups);
c. Evidence of continuing education and pastoral formation (e.g., courses, workshops, seminars) totaling at least seventy hours spread over seven years;
d. Evidence of fulfillment of any theological requirements not completed at initial certification;
e. Any specialized requirements of the partner organization.

5. Evidence that any notations from the previous certification had been satisfactorily addressed

6. A newly-signed Code of Ethics

7. Current/new background check and/or safe environment compliance

8. Certification Renewal Fee of $145
3.6 Seeking Dual or Second Certification in Another Specialization

3.6.1 Required Documentation

A certified individual may seek certification in a second specialization. All requirements and processes shall be fulfilled for the second certification. However, the applicant/candidate can use the contents of their original portfolio, references and assessments with some additions. This section details the required documentation to be submitted by applicants from initial application through renewal of certification.

The Renewal Application

Individuals seeking a second certification must submit a new application to the appropriate partner organization’s PCRC. This new application should contain any new, relevant information:

- Updated contact information, role description, length of time in appropriate ministry.
- New recommendation letters relevant to the new specialization
- New application fee

1. Evidence that prerequisites for admission to the certification process have been satisfied:
   a. Education in a field related to one’s specialized ministry (for example, a bachelor’s degree or equivalent);
   b. A minimum of three years of full-time (min. 30 hrs./week) or six years of part-time (min. 15 hrs./week) pastoral ministry experience in the second particular ministry specialization.

2. Three references, one from the supervising pastor (or equivalent) and two from colleagues in ministry who have observed the candidate in ministry.

3. Ministerial autobiography with information on the applicant’s human, spiritual, intellectual, and pastoral formation and experience.

4. Evidence of full communion with the Catholic Church

5. Criminal offense record information. (Background check and safe environment compliance)

6. A signed and dated code of ethics (for the second specialization).
The Portfolio for Second Certification

Once an applicant for a second certification has been approved to move to candidacy, portfolios should be edited to include:

In General
- All initial application materials for admission to the certification process (see listing above)
- Documentation of competence relative to approved certification standards, including the pertinent specialized standards, specifically:
  - A cover letter in which the applicant formally requests certification based on the evidence provided in the portfolio;

Assessments
- Each of the following assessment will be based upon approved certification standards and personal knowledge of the candidate.
- The candidate him or herself (including any “ministerial development plans” generated as a result of the candidate’s self-assessment);
- The candidate’s supervisor (e.g., pastor or equivalent approved by the PCRC);
- A peer or colleague in ministry with expertise in the candidate’s ministry specialization and firsthand experience of his or her competence; and
- A subordinate (volunteer or staff) who has worked with or under the direction of the candidate for a minimum of one year.

Formation and Competence
- Additional demonstration of competence required for the appropriate specialized competency set.
- Evidence of intellectual formation in theology and other disciplines at a level appropriate to the particular ministerial specialization;
- Evidence of competence in one’s ministry specialization as required by each organization.
- Portfolio requirements for each ministerial specialization are found following the Specialized Competencies for each ministerial role (pages ____ through ______).
- N.B.: unless otherwise designated, “hours” refers to clock hours, not credit hours, semester hours, or the like.

Integration Paper
- An integration paper that demonstrates the candidate’s ability to apply personal, spiritual, theological, pastoral, and specialized competence to the practice of ministry;
Section Four: Revised National Certification Standards

Introduction

Each of the four standards includes a brief descriptor and a vision statement followed by a set of core competencies. After the four standards are the specialized competencies of each of the Alliance partner organizations. This proposed revision of the National Certification Standards for Lay Ecclesial Ministers includes all of this material in its entirety. It is understood throughout this document that the revised National Certification Standards (or simply, the Standards) refers to the combined descriptors, vision statements, and core and specialized competencies. It is this material which follows in this section that is being submitted to the Subcommittee for re-approval, along with the certification procedures detailed in the next section. (Important: The indicators that appear in Appendix 2 are not being submitted to the Subcommittee for review and approval. They are included in this documentation as support material only.)

4.1 Standard One: Human

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

Vision Statement

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ. * This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (Co-Workers, p. 36).


Core Competencies

A lay ecclesial minister will:

1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.

1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or
spiritual companioning.

1.3 Engage in continuing lifelong formation through programs or practices of on-going ministerial development and personal growth.

1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.

1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry.

1.6 Manifest "psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (Co-Workers, p. 36).

1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.

1.8 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.

4.2 Standard Two: Spiritual

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness, built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).
Core Competencies

A lay ecclesial minister will:

2.1 Embody an integrated spirituality formed by Scripture and liturgical celebration, theological reflection, and active participation in parish life.

2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community.

2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.

2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, into liturgical celebrations and communal prayer.

2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.

2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community.

2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.

2.8 Display an openness to ecumenical prayer, works, and practices that promote Christian unity, acknowledging the gifts afforded to humanity from world religions.

2.9 Model the spirit of Jesus in one’s life, identify with and promote the global mission of the Church.

2.10 Develop a spirituality responsive to the diverse cultural expression of conversion, communion, mission and solidarity.

2.11 Utilize social media and modern technology to foster and develop communal spirituality.

4.3 Standard Three: Intellectual

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.
Vision Statement

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry is formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

Core Competencies

A lay ecclesial minister will:

3.1 Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition in accord with Dei Verbum.
3.2 Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.
3.3 Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.
3.4 Know and integrate into ministerial practice the liturgy and rites of the church. theologies of liturgy, worship, and sacraments and traditions of liturgical spirituality.
3.5 Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.
3.6 Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.
3.7 Know and integrate the history and theology of Catholic spiritual traditions into prayer and ministerial practice.
3.8 Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.
3.9 Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaboration with others.
3.10 Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.
3.11 Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.
4.4 Standard Four: Pastoral

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

Core Competencies

A lay ecclesial minister will:

4.1 Exercise sound practices of compassionate pastoral practices.
4.2 Empowers people to enculturate the Gospel through critical reflection of their own culture, fostering unity in diversity by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.
4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.
4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.
4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management to work effectively with others.
4.6 Employ the benefits of effective ministerial supervision of, seeking supervision oneself and providing supervision to employees and volunteers.
4.7 Continually seek opportunities to improve knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting.
4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.
Section Five: Appendices

Appendix 1. Glossary of Terms and Acronyms

Terms

This glossary of terms related to certification was developed based on materials of the USCCB Subcommittee on Certification for Ecclesial Ministry and Service.

- **Accreditation**: The process whereby a duly constituted accrediting body gives recognition to education and/or service center/programs which meet established standards.

- **Authorization**: In ecclesial settings, the formal designation, delegation and empowerment for ministry by the local ordinary. (N.B.: The certification standards and procedures included in this document do not constitute a pathway to authorization, unless a local ordinary would adopt them as a means toward assessment and acknowledgement of competence as part of his [arch]diocesan system of authorization.)

- **Assessment**: The means by which competence is evaluated, measured, and/or judged, relative to approved standards. In an assessment process, the competence of a candidate for certification is evaluated with respect to the approved standards, using certain specific criteria.

- **Certificate**: A statement that a program or course of studies has been completed through attendance, participation, or fulfillment of requirements.

- **Certification**: The process whereby a person demonstrates compliance with standards for professional competence and is granted a credential acknowledging compliance.

- **Competence**: Proven ability to meet specific standards established by a certifying body. The standards identify specific competencies (areas of knowledge and skill) that need to be assessed to determine whether an individual merits certification.

- **Competency-Based Standards**: Specific knowledge and capabilities that have been authoritatively established by professional organizations by which competence may be assessed.

- **Criteria**: Norms of judgment by which competence may be evaluated. An area of competence is assessed according to specific, identifiable criteria. In certification procedures these criteria are identified as “requirements,” such as “portfolio
requirements.”

- **Equivalency:** An alternative or substitute for a certification requirement. As detailed in these certification procedures, requests for approval of an equivalency must be submitted to the appropriate partner organization’s PCRC for approval in advance of submission of one’s portfolio.

- **Indicator:** A behavior, activity, project, or program that demonstrates competence. (N.B.: the indicators included in this document are provided solely to assist in the assessment of competence, and as such are not authoritative nor are they the only means by which competence might be demonstrated. They are offered as examples only and should not be confused with requirements.)

- **National Certification Standards:** The *National Certification Standards for Lay Ecclesial Ministers* have been officially approved by the USCCB/CCA and as such may serve as authoritative norms for lay ecclesial ministry competence in the United States. (N.B.: Whenever the terms “National Certification Standards” or “Standards” are used in this document, they are understood to include the four standards along with their vision statements, core competencies, and the specialized competencies that have been identified by the Alliance partner organizations for specialized ministerial roles, e.g., catechetical leader, director of worship, etc.)

Acronyms

- **AC:** Alliance Commission—the governing body of the Alliance that oversees policies and procedures, and approves applications for certification

- **ACLEM:** Alliance for the Certification of Lay Ecclesial Ministers, also known as the Alliance—consisting of the FDLC, NALM, NCCL, NFCYM, and NPM

- **FDLC:** Federation of Diocesan Liturgical Commissions

- **NALM:** National Association for Lay Ministry

- **NCCL:** The National Conference for Catechetical Leadership

- **NCRC:** National Certification Review Committee—the Alliance’s national committee that reviews applications and portfolios and makes recommendations to the AC, consisting of representatives of the five Alliance partner organizations

- **NFCYM:** The National Federation for Catholic Youth Ministry

- **NPM:** The National Association of Pastoral Musicians

- **PCRC:** Partner Certification Review Committee—the committee of each partner organization that reviews applications and portfolios, and makes recommendations to the NCRC.
Appendix 2. Codes of Ethics of Alliance Member Organizations

Following are the respective codes of ethics of each of the Alliance partner organizations, in alphabetical order:

**Federation of Diocesan Liturgical Commissions**

**Diocesan Director of Worship**

The Federation of Diocesan Liturgical Commissions (FDLC) is dedicated to promoting the liturgy as the heart of Christian life. As a pastoral and professional organization, the FDLC’s mission is to assist the bishops, clergy, and lay leaders of the Catholic Church in the United States of America. In particular, we provide liturgical catechesis and formation in the authentic celebration of the Church’s liturgy.

All our members -- who serve as Directors of Offices of Worship, who serve as members of Diocesan Liturgical Commissions, who teach in universities and seminaries, and who serve the liturgical life of parish communities – are committed to this life of service and to the promotion of the liturgical renewal as envisioned by the Second Vatican Council and as articulated in the *Constitution on the Sacred Liturgy*.

All qualified individuals shall be eligible for membership and participation in the FDLC. Members shall strive

- to promote good working relationship within the Federation, their region, and their employing institutions.
- to respect the employment of colleagues in other parishes and
- to respect the legal rights of others.

**Ministry**

As professional liturgists, FDLC members

- are dedicated to enriching the liturgical life of the diocese and its parishes and to contributing to the liturgical catechesis of the parish and diocesan community
- are competent and well-trained in liturgical scholarship and its pastoral application. They are committed to continued growth through lifelong professional learning
- have a strong knowledge of the liturgical documents, music guidelines, the praenotanda of the liturgical books, and the liturgical guidelines of the local Church
- seek to follow Church documents when influencing the liturgical practices of the parish
- maintain appropriate relationships with colleagues and parishioners of all ages as specified in diocesan and national guidelines
- are aware of and abide by the *Safe Environment Guidelines* of their respective (arch)diocese including passing successful background checks
- are accountable to their Bishop, pastor, or other duly-appointed supervisors
Membership
- Members are entitled to enjoy the privileges of membership in the FDLC, including access to resources, communications, and discounts which are reserved to members
- They shall be considered equally for participation in FDLC activities
- They shall abide by the Code of Ethics and its discipline
- Members shall not discriminate on the basis of race, national origin, age, religious affiliation, gender, marital status, sexual orientation, disability or medical condition
- Any recommendations for prospective employment shall be based solely upon professional competence and availability

Collaboration
- Members strive to work collaboratively with, the pastor, administrator, and other ministers on the parish or diocesan staff -- both professional paid ministers and volunteers
- Members respect the dignity of all persons and cultures. Members respect the cultures present within the parish and strive to include all members of the parish within the liturgical celebrations of the community
- Members address differences of opinion within this organization through appropriate channels. Members shall address differences of opinion with employing institutions through appropriate channels, as provided by their individual employment agreements or diocesan procedures
- Members observe both the spirit and the letter of this Code of Ethics in their dealings with the Federation, with individual members, with others under their supervision, with colleagues, with employing institutions, and within the communities they serve

Respect FOR LEGAL RIGHTS
- Members do not apply for a position, appear to be soliciting a position, engage in discussion about possible employment, or attempt to place a student or colleague in a position until the incumbent has resigned or has been notified of termination by the institution. It is the responsibility of the member to determine whether the incumbent has been notified
- Members do not undermine or attempt to dislocate an incumbent
- A member may accept employment only when such an engagement has been approved by the bishop or pastor. It is the responsibility of the member to determine whether approval has been granted
- Members respect the employment rights of others by being aware of and complying with all laws and procedures pertaining to immigration and work permits
- Members follow diocesan policies and appropriate legal statutes to protect the rights of individuals from abuse
- Members respect the property rights of composers, authors, and publishers by being aware of and complying with copyright law and attendant procedures regarding printed reproduction, performance, and mechanical reproduction

I have read and understand the above Code of Ethics and commit to uphold it in my ministry.

Applicant’s Signature: ______________________________________ Dated: ___________
Parish Director of Liturgy

The Federation of Diocesan Liturgical Commissions (FDLC) is dedicated to promoting the liturgy as the heart of Christian life. As a pastoral and professional organization, the FDLC’s mission is to assist the bishops, clergy, and lay leaders of the Catholic Church in the United States of America. In particular, we provide liturgical catechesis and formation in the authentic celebration of the Church’s liturgy.

All our members -- who serve as Directors of Offices of Worship, who serve as members of Diocesan Liturgical Commissions, who teach in universities and seminaries, and who serve the liturgical life of parish communities -- are committed to this life of service and to the promotion of the liturgical renewal as envisioned by the Second Vatican Council and as articulated in the Constitution on the Sacred Liturgy. By extension, associate members may serve in parishes or in academia.

All qualified individuals, be eligible for membership and participation in the FDLC, shall strive

- to promote good working relationship within the Federation, their region, and their employing institutions
- to respect the employment of colleagues in other parishes and
- to respect the legal rights of others

MINISTRY

As professional liturgists, FDLC members

- are dedicated to enriching the liturgical life of the diocese and its parishes and to contributing to the liturgical catechesis of the parish and diocesan community
- are competent and well-trained in liturgical scholarship and its pastoral application. They are committed to continued growth through lifelong professional learning
- have a strong knowledge of the liturgical documents, music guidelines, the praenotanda of the liturgical books, and the liturgical guidelines of the local Church
- seek to follow Church documents when influencing the liturgical practices of the parish
- maintain appropriate relationships with colleagues and parishioners of all ages as specified in diocesan and national guidelines
- are aware of and abide by the Safe Environment Guidelines of their respective (arch)diocese including passing successful background checks
- are accountable to their Bishop, pastor, or other duly-appointed supervisors

MEMBERSHIP

Members are entitled to enjoy the privileges of membership in the FDLC, including access to resources, communications, and discounts which are reserved to members

- They shall be considered equally for participation in FDLC activities
- They shall abide by the Code of Ethics and its discipline
- Members shall not discriminate on the basis of race, national origin, age, religious affiliation, gender, marital status, sexual orientation, disability or medical condition
- Any recommendations for prospective employment shall be based solely upon professional competence and availability
Collaboration

- Members strive to work collaboratively with, the pastor, administrator, and other ministers on the parish or diocesan staff -- both professional paid ministers and volunteers.
- Members respect the dignity of all persons and cultures. Members respect the cultures present within the parish and strive to include all members of the parish within the liturgical celebrations of the community.
- Members address differences of opinion within this organization through appropriate channels. Members shall address differences of opinion with employing institutions through appropriate channels, as provided by their individual employment agreements or diocesan procedures.
- Members observe both the spirit and the letter of this Code of Ethics in their dealings with the Federation, with individual members, with others under their supervision, with colleagues, with employing institutions, and within the communities they serve.

Respect FOR LEGAL RIGHTS

- Members do not apply for a position, appear to be soliciting a position, engage in discussion about possible employment, or attempt to place a student or colleague in a position until the incumbent has resigned or has been notified of termination by the institution. It is the responsibility of the member to determine whether the incumbent has been notified.
- Members do not undermine or attempt to dislocate an incumbent.
- A member may accept employment only when such an engagement has been approved by the bishop or pastor. It is the responsibility of the member to determine whether approval has been granted.
- Members respect the employment rights of others by being aware of and complying with all laws and procedures pertaining to immigration and work permits.
- Members follow diocesan policies and appropriate legal statutes to protect the rights of individuals from abuse.
- Members respect the property rights of composers, authors, and publishers by being aware of and complying with copyright law and attendant procedures regarding printed reproduction, performance, and mechanical reproduction.

I have read and understand the above Code of Ethics and commit to uphold it in my ministry.

Applicant’s Signature: ______________________________ Dated: ___________
National Association for Lay Ministry

Code of Ethics

The following code of ethics was approved by the National Association for Lay Ministry (NALM) Board of Directors in 2017 and was included in the National Certification Standards for Lay Ecclesial Ministers which was published in 2006 and revised in 2017.

This Code of Ethics is for members of the National Association for Lay Ministry engaged in pastoral ministry or lay pastoral leadership in the Catholic Church. The term “Pastoral Minister” herein refers to those engaged as ministerial leaders (employed or volunteer) as well as those engaged in administration. It is expected to be shared with other staff and posted in a prominent place in the parish. Pastoral Ministers are expected to live a life authentically reflecting Catholic moral and social teaching principles. They foster the values in this code of ethics in all aspects of their lives both personal and ministerial.

1. Pastoral ministers strive to manage their lives in a healthy way, paying particular attention to nutrition, exercise, leisure and the need for peer ministerial support.
2. Pastoral ministers are aware of their sacred calling as servants of God. They maintain membership in an ecclesial body and are faithful in matters of doctrine while remaining true to their own conscience and the people they serve.
3. Pastoral ministers participate in the Church’s sacramental life and ongoing spiritual growth opportunities, such as retreats, individual and group prayer, and reading.
4. Pastoral ministers regularly participate in ongoing continuing education experiences, both formal and informal, in order to maintain and build upon their theological and professional competence.
5. Pastoral ministers respond to all people without regard for gender, creed, national origin, age, sexual orientation, marital status, socioeconomic status, political beliefs, or disability because they recognize the common dignity of each person.
6. Pastoral ministers act to ensure that all persons have access to the resources, services, and opportunities they require with special regard for disadvantaged or oppressed groups or persons.
7. Pastoral ministers strive for heightened awareness of ecumenical, interfaith, gender, cultural, and ecological issues.
8. Pastoral ministers fully inform those they serve as to the purpose and nature of their ministerial activities as well as their level of training and competence, making appropriate referrals when in the best interest of the person with whom they are working.
9. Pastoral ministers know that those served have a right to see all pastoral records concerning them.
10. Pastoral ministers do not accept or offer gifts which involve expectations that would extend, curtail, or alter the service provided.
11. Pastoral ministers do not exploit a dispute between a colleague and employers to obtain a position or otherwise advance their interest.
12. Pastoral ministers respect the work of their colleagues and use appropriate channels to express differences when deemed necessary.

13. Pastoral ministers understand the responsibility for and limitations of confidentiality, maintaining the confidentiality of information received, especially when requested by the person or required by the circumstances, unless written permission is given to share the privileged information (except when they are required by law to report). Exceptions may be made: when they judge that physical harm would come to the person or to third parties; when they are required by law to report; or when they judge the consultation with working professionals is necessary for the improvement of the service offered. In this case all names and any identifying circumstances are changed.

14. Pastoral ministers retain all notes and records of pastoral interaction/intervention in a locked, safe place and dispose of same, as appropriate, to protect confidentiality.

15. Pastoral ministers do not release information to third parties without the expressed consent of those served or the order of a court with competent jurisdiction.

16. Pastoral ministers are willing to carry out the policies and purposes of the hiring body; however, when occasion warrants the minister may offer alternative perspectives for the benefit of those served.

17. Pastoral ministers report inappropriate conduct by a colleague in ministry to appropriate church/civil authorities in order to protect others from harm.

18. Pastoral ministers distinguish clearly between statements and actions they make as individuals, as representatives of the community of faith, and as pastoral professionals.

19. Pastoral ministers are aware that they have considerable personal power because of their ministerial position. Therefore, pastoral ministers are particularly aware of the need for clear, appropriate and healthy physical, sexual, intellectual, emotional and spiritual boundaries. Pastoral ministers fully comply and act in accord with the USCCB statement Charter for Protection of Children and Young People (according to the latest revision).

20. Pastoral ministers are aware of and make every effort to resist the influences and pressures which result from unavoidable, overlapping relationships as they may interfere with the exercise of professional discretion and impartial judgment.

I have read and understand the above code of ethics and commit to uphold this code in my ministry.

Name: ____________________________________________________
Dated: ____________________________________________________
National Association of Pastoral Musicians

Code of Ethics for Directors of Music Ministries

The National Association of Pastoral Musicians (NPM) is dedicated to fostering the art of musical liturgy. Committed to the same goals, the Directors of Music Ministries Division (DMMD) is the professional division of the association. Members work as professional musicians within the Church, mainly as full-time directors of music, directors of liturgy, directors of music and liturgy, music teachers, or some combination thereof.

All qualified individuals shall be eligible for membership and participation in DMMD. Members shall strive to promote good working relationship within the organization and within their employing institutions. Members also strive to respect the employment of colleagues, musicians in other parishes. Members shall respect the legal rights of others.

Ministry
- DMMD members, as professional musicians, are dedicated to musical liturgy in the life of the parish, to developing the musical life of the parish.
- Members are competent and trained in their craft and seek to continue growing through lifelong professional learning.
- Members have a strong knowledge of the liturgical and musical documents and guidelines of the Church. They seek to follow the documents when leading the liturgical life of the parish.
- Members maintain appropriate relationships with colleagues and parishioners of all ages as specified in diocesan guidelines.
- Members are accountable to the pastor or other duly appointed representative, under the authority of the diocesan bishop.

Membership
- DMMD members shall not discriminate on the basis of race, national origin, age, religious affiliation, gender, marital status, sexual orientation, disability, or medical condition.
- All members are entitled to enjoy the privileges and are expected to accept the responsibilities of membership in the DMMD. Members shall be considered equally for Board of Directors offices and participation in DMMD activities. Members abide by the Code of Ethics and its Discipline.
- Any DMMD recommendations for prospective employment shall be based solely upon professional competence and availability.

Collaboration
- Members strive to work collaboratively with the pastor, administrator, and other ministers on the parish staff, both professional paid ministers and volunteers.
- Members respect the dignity of all persons and cultures. Members must respect the cultures present within the parish and strive to include all aspects of the parish within the musical and liturgical program.
Members address differences of opinion within this organization through appropriate channels. Members shall address differences of opinion with employing institutions through appropriate channels, as provided by their individual employment agreements or diocesan procedures.

Members observe both the spirit and the letter of this Code of Ethics in their dealings with the DMMD, with individual members, with the musicians under their supervision, and with colleagues, employing institutions, and the communities they serve.

Respect and Legal Rights

☐ Members do not apply for a position, appear to be soliciting a position, engage in discussion about possible employment, or attempt to place a student or colleague in a position until the incumbent has resigned or has been notified of termination by the institution. It is the responsibility of the member to determine whether the incumbent has been notified.

☐ Members do not undermine or attempt to dislocate an incumbent.

☐ A member may accept a liturgical service or performing engagement only when such an engagement has been approved by the incumbent musician. It is the responsibility of the member to determine whether approval has been granted.

☐ In cases where such a liturgical service or engagement for a wedding, funeral, or other occasional service has been requested by a third party, it is appropriate for the third party to offer the incumbent the customary fee as a professional courtesy.

☐ Members respect the property right of composers, authors, and publishers by being aware of and complying with the copyright law and attendant procedures regarding reproduction and performing rights.

☐ Members respect the employment rights of others by being aware of and complying with all laws and procedures pertaining to immigration and work permits.

☐ Members follow diocesan policies and appropriate legal statutes to protect the rights of individuals from abuse.

This Code of Ethics, originally published in 1993, was revised and approved by the Board of Directors of the DMMD in 2005. Grateful appreciation is expressed to the following organizations, whose Codes of Ethics were used to help revise this Code: National Association for Lay Ministry, National Conference for Catechetical Leadership, and National Federation for Catholic Youth Ministry

Name: ____________________________________________ Dated: __________
National Conference for Catechetical Leadership

Code of Ethics for Parish Catechetical Leaders and Directors of Evangelization

The National Conference for Catechetical Leadership (NCCL) affirms the following Code of Ethics for all professional parish catechetical leaders and parish directors of evangelization. In essence, this code expresses the core values guiding conduct in their ministries.

A Parish Catechetical Leader or Parish Director of Evangelization:

- continually deepens a relationship with God through a passion for the Gospel and participation in prayer and the Sacraments.
- values and promotes the dignity of all persons.
- practices stewardship, respecting all creation.
- models lifelong professional learning in areas required for catechetical ministry.
- maintains right relationships by respecting appropriate boundaries with colleagues and parishioners of all ages.
- maintains confidentiality when requested and as required by circumstances.
- employs justice and charity in actions and decisions.
- works collaboratively with other parish and Church ministers.
- avoids accepting remuneration for work that presents a conflict of interest with parish responsibilities.
- facilitates the faith formation of the parishioners in accord with the vision of current Church documents.
- follows diocesan policies and appropriate legal statutes to protect the rights of individuals from abuse.
- appreciates the talents of others and empowers them to use them.
- is and respectful of the diversity of the Church.

Name: ___________________ ____________________________ Dated: ________________
National Federation for Catholic Youth Ministry

Code of Ethics for Youth Ministry Leaders
Revised December, 2017
The National Federation for Catholic Youth Ministry (NFCYM) has developed the following code of ethics for youth ministry leaders. The National Federation for Catholic Youth Ministry recommends that youth ministry leaders adopt this code by signing, dating, and placing it in their personnel file. This code of ethics is intended for youth ministry leaders regardless of employment status within the Church. While this code may be used in conjunction with existing diocesan policies, protocols, or codes, it is not intended to supersede them.

Professional Ethical Obligations

1. Ministerial Role
   a. Youth ministry leaders work collaboratively with the pastor (and/or other supervisors) and associates in ministry.
   b. Youth ministry leaders faithfully represent the teachings of the Catholic Church with integrity in word and action.
   c. Youth ministry leaders are competent and receive education and training commensurate with their role(s) and responsibilities (Code of Canon Law, § 231).
   d. Youth ministry leaders respect the diversity of spiritualities in the faith community and will not make their personal form of spirituality normative.

2. Inclusion
   a. Youth ministry leaders recognize the dignity of each person and refrain from behaviors or words that are disrespectful of anyone or any group.
   b. Youth ministry leaders serve all people without regard to gender, creed, national origin, race, ethnicity, age, sexual orientation, marital status, socioeconomic status, immigration status, or political beliefs.
   c. Youth ministry leaders ensure that all persons have access to the resources, services, and opportunities they require with particular regard for persons with special needs or disabilities.

3. Accountability
   a. Youth ministry leaders are accountable to the pastor or other duly appointed representative, under the authority of the (arch)diocesan (arch)bishop.
   b. Youth ministry leaders are called to serve the faith community, carrying out their ministerial functions “conscientiously, zealously, and diligently” (Code of Canon Law, § 231).
   c. Youth ministry leaders exercise responsible stewardship of resources while holding themselves to the highest standards of integrity regarding the fiscal matters placed in their trust.
   d. Youth ministry leaders, upon suspecting or learning of abuse of a minor, must notify the civil authorities, as well as church leadership responsible for this topic, in accordance with civil and ecclesial law.
4. Confidentiality
   a. Youth ministry leaders respect confidentiality, yet are not held to
      confidentiality in the same way as ordained ministers and licensed, certified
      counselors.
   b. Youth ministry leaders adhere to civil and ecclesial law concerning the
      reporting of neglect, abuse, or when physical harm could come to the person or
      to a third party.
   c. Youth ministry leaders support the rights and roles of parents while
      ministering to the needs and concerns of their children.

5. Conduct
   a. Youth ministry leaders know that they have considerable personal power
      because of their ministerial position. Therefore, they will sustain respectful
      ministerial relationships, avoiding manipulation and other abuses of power.
   b. Youth ministry leaders maintain appropriate professional boundaries (e.g.,
      physical, sexual, spiritual, relational, and emotional). Romantic, dating, or
      sexual relationships between a youth ministry leader and any youth are
      inappropriate and unethical.
   c. Youth ministry leaders shall exhibit the highest ethical standards and
      personal integrity reflective of the Gospel and will avoid even the
      appearance of impropriety.
   d. Youth ministry leaders may not use alcohol while supervising youth, may
      never use illicit substances, and may never provide alcohol or illicit substances
      to youth.
   e. Youth ministry leaders will use social media in an appropriate manner to
      ensure transparency and to maintain professional boundaries in
      communication.

6. Referrals and Intervention
   a. Youth ministry leaders know the signs of neglect and physical, sexual,
      and psychological abuse.
   b. Youth ministry leaders know their limitations with respect to
      paraprofessional counseling and make appropriate referrals.

7. Parish/Diocesan Policies
   a. Youth ministry leaders know of and comply with all applicable parish,
      organizational, and/or diocesan policies with special attention to sexual
      misconduct, safe environment, social media and technology use, risk
      management, safety, transportation, parental permission, and medical
      emergency policies.

Name: _____________________________________________________________Dated: ________

This code of ethics pertains to lay ecclesial ministers serving as youth ministry leaders.
These individuals may conduct ministry under a variety of titles, including but not limited
to diocesan director of youth ministry, coordinator of youth ministry, director of youth
ministry, parish youth minister, and/or campus minister. Some pastoral associates, parish
coordinators, and catechetical leaders may also share responsibility for youth ministry and
as such may be considered “lay ecclesial ministers serving as youth ministry leaders.”
NFCYM Code of Ethics References

   National Association for Lay Ministry Standards Code of Ethics. Downloaded from the Internet on October 16, 2002 at www.nalm.org/standards.html.
4. NALM, NCCL, and NFCYM. *Common Competency Project Core Certification Standards and Competencies,* Draft 3, September 29, 2002
Appendix 3. Standards with Indicators

These indicators were developed by the same task group that developed the revised National Certification Standards. They are placed here in an appendix because they are neither hereby submitted for approval, nor are they to be understood as requirements that need to be met by those applying for certification. They are intended as supplementary material to assist those applying for certification and those reviewing such applications to see a few possible examples of the kind of behaviors that could demonstrate that an applicant possesses the competency in question. The task group developed these indicators so as to take into account a broad cultural diversity among lay ecclesial ministers serving in culturally varied ministerial settings.

The indicators are organized according to the categories of the four standards and so are introduced here by the titles and vision statements thereof: Human, Spiritual, Intellectual, and Pastoral.

1.0 Standard One: Human

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

Vision Statement

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (Co-Workers, p. 36).


Standard One: Possible Indicators for Each Competency

A lay ecclesial minister will:

1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.
Indicators include but are not limited to:

a. Study the sources and implications of the first principle of Catholic social teaching—the life and dignity of the human person—and seek to shape one’s ministerial goals and relationships in light of this teaching.

b. Demonstrate a fundamentally positive regard for self and for others in their personal and cultural characteristics and consistently manifest this regard in ministerial relationships, treating others with respect and courtesy.

c. Exhibit an understanding that “cultural diversity” can mean culture in various dimensions: the culture of different ethnic or national communities and races, of different age cohorts, of different life circumstances (e.g., the differing cultures of urban, suburban, or rural life), of different socio-economic levels, etc.

d. Identify effective practices for the inculturation of the Gospel in the cultures present in the ecclesial setting (parish, school, diocese, campus, etc.).

e. Take steps to acquire the cultural competence necessary to serve cultural groups other than one's own effectively, especially those present in one's ministerial context.

f. Demonstrate such virtues as honesty and responsibility, generosity and compassion, humility, patience, a passion for justice, and a spirit of service.

1.1 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companioning.

Indicators include but are not limited to:

a. Demonstrate a contemplative, self-reflective attitude, engaging in practices of discernment (e.g., daily examen, spiritual direction or companionship, personal and communal theological reflection).

b. Seek the advice and counsel of others and use appropriate self-assessment instruments for the sake of a better understanding of one’s strengths and weaknesses.

c. Show a willingness to act on such counsel and take appropriate measures to cultivate gifts and strengths and address limitations.

d. Learn about the characteristics, strengths, and limitations of one’s own culture.

e. Assess one’s knowledge and appreciation of cultures other than one's own.

f. Evaluate one’s intercultural communication skills.

g. Create and use and periodically evaluate and modify a personal spiritual growth plan.

1.2 Engage in continuing lifelong formation through programs or practices of on-going ministerial development and personal growth.

Indicators include but are not limited to:
a. Participate in ministry formation opportunities.
b. Develop one’s knowledge and appreciation of cultures other than one’s own.
c. Engage in activities to improve one’s intercultural communication skills.
d. Be a member of and take part in the formational offerings of one’s local and national ministry associations.
e. Keep up to date with the current literature in one’s field—e.g., books, journals, Church documents, and other resources that address the human, spiritual, theological, or pastoral dimensions of ministry.
f. Pursue interests (artistic/cultural, educational, hobbies, crafts, sports, etc.) outside the ministerial workplace.

1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.

Indicators include but are not limited to:

a. Understand and explain the place of personal moral responsibility (“Without the knowledge Revelation gives of God we cannot recognize sin clearly and are tempted to explain it as merely a developmental flaw, a psychological weakness, a mistake, or the necessary consequence of an inadequate social structure, etc.” Catechism of the Catholic Church, 387.)
b. Recognize structures of sin and illustrate the way social sin is rooted in personal choices and acts.
c. Learn about various kinds of racism and other forms of discrimination against persons or groups.
d. Understand and explain the role of forgiveness in the life and ministry of Jesus and in the sacramental life and social and moral teachings of the Church.
e. Affirm the power of forgiveness to transform the hearts of those who sin and of those sinned against.
f. Understand and promote restorative justice.

1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry. (The blue statement describes and qualifies self care.)

Indicators include but are not limited to:

a. Attend to one’s physical and mental health through sound practices of sufficient sleep and exercise, well-balanced diet, appropriate time off, and counseling when helpful.
b. Practice effective time management, systematically making time for four “claims” (family, community, personal relationships, and ministry).
c. Cultivate a network of supportive relationships (a support system, a circle of friends).
1.6 Manifest “psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers” (Co-Workers, p. 36).

Indicators include but are not limited to:

a. Demonstrate psychological maturity regarding sexuality and exercise the virtue of chastity in relationships with others.
b. Relate well with persons of diverse personality types and temperaments.
c. Show a capacity to honor commitments and fulfill responsibilities.
d. Engage in ministry to serve Christ and people more than to satisfy personal psychological needs.

1.7 Understand the responsibility of the inherent in positions of pastoral leadership and be diligent in the responsible exercise of such regarding, for example, sexuality, confidentiality, financial accountability, supervision of others, and decision making.

Indicators include but are not limited to:

a. Cultivate a philosophy or a spirituality of leadership based on service.
b. Demonstrate an understanding of the dynamics of power in different cultural settings.
c. Participate in education and/or training in sound leadership/management theory and practice.
d. Be aware of and articulate the rationale for the provisions of one’s ministerial code of ethics.

1.9 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.

2.0 Standard Two: Spiritual

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness; built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-
formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).

**Standard Two: Possible Indicators for Each Competency**

A lay ecclesial minister will:

2.1 **Embody an integrated spirituality formed by Scripture and liturgical celebration, theological reflection, and active participation in parish life.**
   Indicators include but are not limited to:
   a. Reflect a commitment to Scripture through ongoing study and theological reflection, action, and fulfillment of ministerial responsibilities.
   b. Discern and respond to the call of the Holy Spirit to live as a disciple of Jesus Christ.
   c. Live a spirituality which evangelizes and models discipleship.
   d. Assume responsibility for a concrete role within the parish.

2.2 **Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community.** (The order of the previous 2.2 and 2.3 have been switched)
   Indicators include but are not limited to:
   a. Participate in the life of a Catholic parish, worshiping on a weekly basis in a full, active and conscious manner.
   b. Affirm and explain the celebration and sacrifice of the Mass and its significance to one’s life.
   c. Participate in Eucharistic devotions, including Eucharistic adoration and holy hours.
   d. Serve as an Extraordinary Minister of Holy Communion to the sick, confined, and/or homebound.

2.3 **Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.**
   Indicators include but are not limited to:
   a. Celebrate the rites of the Church as appropriate to one’s place in life, i.e, Rite of Penance, Marriage, etc.
   b. Pray The Liturgy of the Hours.
   c. Engage in lectio divina, faith sharing, guided meditations and other expressions of prayer, both as a participant and a leader/guide.
   d. Foster an awareness of and advocate for various for prayer.
e. a rich range of ethnic and cultural prayer practices, both personal and communal, in a way that respects and encourages diverse spiritualities and authentic expressions of popular piety.
f. Participate in days of spiritual renewal/reflection, retreats, and spiritual direction.

2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, into liturgical celebrations and communal prayer. 
Indicators include but are not limited to:
   a. Incorporate art and music in the creation of liturgical/communal prayer.
   b. Support use of music, instrumentation, art, and sacred environment from an array of styles.

2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.
Indicators include but are not limited to:
   a. Advocate and practice the corporal and spiritual works of mercy within an ecclesial community.
   b. Describe a discernment process which named one’s gifts and talents to be used in.

2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (Previously was 2.7)
Indicators include but are not limited to:
   a. Witness to one’s faith by participating in faith-sharing groups.
   b. Publicly express and explain one’s “call” to ministry, i.e., talks during Vocation Awareness Week or articles in a parish newsletter or diocesan paper.
   c. Participate in a ministry officially commissioned by the ecclesial community.

2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel. (Previously was 2.6)
Indicators include but are not limited to:
   a. Articulate knowledge and understanding of current issues
   b. Approach contemporary moral issues pastorally
   c. Engage in ways to critique the culture from a Catholic/Christian viewpoint.
   d. Respond to current needs by integrating Gospel values.

2.8 Display an openness to ecumenical prayer, works, and practices that promote Christian unity, acknowledging the gifts afforded to humanity from world religions.
Indicators include but are not limited to:
   a. Promote and participate in the Week of Prayer for Christian Unity.
   b. Support activities and projects with other Christian communities.
   c. Participate in opportunities for interreligious dialogue and collaboration.

2.9 Model the spirit of Jesus in one’s life, identify with and promote the global mission of the Church.
Indicators include but are not limited to:
   a. Support the mission activities of various causes and programs of the United States Conference of Catholic Bishops (USCCB), including, but not limited to, the Catholic
Campaign for Human Development, Catholic Charities USA, Catholic Relief Services, Solidarity Fund for the Church in Africa, and World Mission Sunday.

b. Promote engagement in service programs at the local, national and global levels.

c. Advocate for connections with ministries globally, for example, through parish twinning, adopt a parish, sister parish and/or parish exchange relationships.

2.10 Develop a spirituality responsive to the diverse cultural expression of conversion, communion, mission and solidarity.

Indicators include but are not limited to:

a. Engage in personal, communal, spiritual, and devotional practices informed by the cultural diversity of the Church.

b. Exhibit a spirituality that has integrated the concept of unity in diversity as reflected in the mystery of the Trinity and expressed in the richness of cultures among the People of God.

c. Participate in intercultural activities such as Curcillo, quinceañeras celebrations, mission trips, service outings, retreats, ethnic festivals, and music and art performances as an intentional act of solidarity.

2.11 Utilize new and social media and other technology to foster and develop communal spirituality.

Indicators include but are not limited to:

a. Identify and employ appropriate apps to facilitate prayer and devotion.

b. Utilize modern technology to access Church documents and other spiritual writings to support spirituality.

c. Uses a variety of social media to communicate (within the parameters of one’s ministry) as a spiritual leader.

3.0 Standard Three: Intellectual

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry is formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.
Standard Three: Possible Indicators for Each Competency

A lay ecclesial minister will:

3.1 *Scripture and revelation.* Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition in accord with Dei Verbum.

Indicators include but are not limited to:

a. the historical and social contexts of the biblical writings, with recognition of their literary forms, of the Catholic exegetical tradition.
b. 
c. Use Scripture as source in pastoral ministry.

3.2 *Dogmatic theology.* Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.

Indicators include but are not limited to:

a. Summarize a theology of God as One and Triune by articulating an understanding of the relations of the persons of the Trinity.
b. Articulate the paschal mystery as the life, death, resurrection, and ascension of Jesus Christ and our participation in it.
c. Explain the person and work of the Holy Spirit and the role of charisms in the life of the Church.
d. Integrate basic principles of Christian anthropology—an understanding of human, grace, sin, and redemption.
e. Describe an ecclesiology of the Roman Catholic Church in light of its apostolic origins, Church as mystery and sacrament, communion and mission, and magisterium and authority.
f. Identify the mission of the Church as evangelization, and the Gospel into every nation, race, and culture.

3.3 *Church history.* Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.

Indicators include but are not limited to:

a. Identify major events, councils, persons, cultural contexts, and time periods in the history of the Roman Catholic Church.
b. Interpret ecclesial events in the light of church history, Vatican II documents, and Church teaching.
c. Promote the ecclesiological renewal confirmed by Vatican II and expanded by subsequent Church documents.
3.4 *Liturgical and sacramental theology.* Know and integrate into ministerial practice the liturgy and rites of the church, liturgical theology, worship, and sacraments and traditions of liturgical spirituality.

Indicators include but are not limited to:

- a. Articulate major sacramental concepts, including Jesus as the primordial Sacrament, the sacramental nature of the Church, and the and meaning of the seven Sacraments.
- b. Explain basic liturgical principles, the liturgical year, liturgical ministries, and components of liturgical celebrations.

3.5 *Moral theology and Catholic social teaching.* Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.

Indicators include but are not limited to:

- a. Identify the major theological themes relating to peace, justice, and Christian living as found in the Sacred Scriptures, the documents of Vatican Council II, papal encyclicals, and statements of the U.S. Catholic bishops.
- b. Articulate the principles of Catholic moral teaching and convey a Catholic understanding of conscience, conscience formation, and the process of moral decision making.
- c. Utilize the principles of Catholic teaching in a pastoral ministry setting by analyzing modern culture in light of these teachings.

3.6 *Pastoral theology.* Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.

Indicators include but are not limited to:

- a. Demonstrate skill in theological reflection by utilizing the insights of Scripture and tradition as a resource for worship, evangelization, catechesis.
- b. Integrate pastoral theories related to the ministry context and the specialized practice of lay ecclesial ministry.
- c. Develop a pastoral plan with initiatives that invite the community into discipleship and witness the needs of people from diverse cultures, family structures, and theological perspectives.
- d. Exhibit a theology of pastoral ministry that supports collaboration and communion among bishops, presbyters, deacons, lay ecclesial ministers, and all the people of God.

3.7 *Spirituality.* Know and integrate the history and theology of Catholic spiritual traditions into prayer and ministerial practice.
Indicators include but are not limited to:

a. Identify the history of Christian religious experience and diverse types of spirituality.
b. Integrate into ministry an appreciation of diverse expressions of individual and communal Catholic spirituality and prayer.
c. Summarize the role of Mary and the saints in Church tradition.

3.8 *Canon Law.* Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.

Indicators include but are not limited to:

a. Identify those elements of canon law that inform the lives of the faithful, such as their canonical rights and responsibilities, the sacramental life of the Church, and diocesan and parish structures.
b. Understand and apply specific canons in specialized ministry contexts and situations.

3.9 *Ecumenism and Interfaith Engagement.* Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaboration with others.

Indicators include but are not limited to:

a. Articulate our common heritage and our shared practices.
b. Identify key moments and figures in Church history which precipitated separation and/or supported efforts toward unity.
c. Promote opportunities for dialogue, prayer, and action on behalf of social justice with others in ecumenical and interreligious communities.

3.10 *Social sciences and humanities.* Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

Indicators include but are not limited to:

a. Understand and apply human and psychological development in ministry with persons of all ages.
b. Understand the fundamental aspects of sociological study, in order to interpret and apply current research into the practice of ministry.
c. Integrate personal experiences and academic study of the humanities (e.g., philosophy, psychology, sociology, anthropology, cultural studies, literature, the arts) into ministerial practice.
3.11 *Culture and language studies.* Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.

Indicators include but are not limited to:

a. Demonstrate knowledge about the principles of intercultural competence and how they impact personal attitudes and necessary skills needed to implement the principles in the ministerial specialization.

b. Engage in ongoing efforts to grow in cultural/linguistic knowledge, and utilize cultural and language skills to communicate effectively and minister with people of diverse cultures by being proficient in their language/culture or being familiar with ways of using the abilities of bilingual leaders in the ethnic/cultural communities.

c. Recognize one’s own cultural assumptions and avoid imposing them on others in cross-cultural ministry settings.

### Standard Four: Pastoral

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

**Vision Statement**

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

### Standard Four: Possible Indicators for Each Competency

A lay ecclesial minister will:

4.1 **Exercise sound of compassionate pastoral practices.**

Indicators include but are not limited to:
a. Listen with empathy and solidarity in the spirit of Gospel values.
b. Work toward inclusion of persons with disabilities in every area of parish life.
c. Recognize when an individual requires professional help and offer resources for assistance.
d. Know the signs of physical, sexual, and psychological abuse and adhere to civil and ecclesial procedures for reporting abuse.
e. Nurture communities of wellness and respond to persons at-risk in collaboration with other pastoral ministers through programs of prevention and pastoral care.
f. Respond to community crises and personnel issues in collaboration with other pastoral ministers and community resources.

4.2 Empower people to inculcate the Gospel through critical reflection of their own culture, fostering unity in diversity by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.

Indicators include but are not limited to:

a. Understand and appreciate the gifts diverse cultures bring to the faith community.
b. Demonstrate leadership and skills for the inculturation of the Gospel in diverse cultural contexts.
c. Invite and encourage community leaders of various cultural groups present within the local church to collaborate in assessing pastoral needs and planning for culturally appropriate responses.
d. Utilize cultural/language knowledge to build collaborative relationships and foster leadership development.
e. Show ability to build inclusive parishes by fostering the integration of people from diverse cultures, while respecting their own culture and language.
f. Facilitate intercultural dialogue and understanding as well as multicultural faith experiences.

4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.

Indicators include but are not limited to:

a. Empower others to identify and utilize their unique gifts and to develop and articulate their faith.
b. Involve the family as an essential partner in all areas of ministry and promote a societal perspective that respects the family.
c. Understand, promote, and demonstrate evangelization as a primary mission of the Church.
d. Develop the parish as an evangelizing and catechizing community.
e. Support the Church’s commitment to ecumenism and cultivate ecumenical as well as interfaith relationships.

4.4 Employ the use of modern means of communication technology to proclaim the
Gospel.

Indicators include but are not limited to:

a. Utilize technology in communicating with parishioners, persons with whom the minister serves, and persons served in ministry.
b. Use social networking in an appropriate manner with those whom the minister serves.
c. Understand and adhere to parish and (arch)diocesan communication directives, including safe environment policies.
d. Contribute to the parish website.
e. Incorporate current technology in educating, catecheizing, and evangelizing persons within one’s ministerial responsibilities.

4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management to work effectively with others.

Indicators include but are not limited to:

a. Demonstrate proficiency in the organization, supervision, and administration of programs and processes.
b. Work effectively and creatively within parish and (arch)diocesan systems and structures.
c. Exhibit a spirit of discipleship in ministerial service.
d. Develop and implement a collaborative approach to liturgical, catechetical, and other pastoral work in the ministry setting.
e. Find ways to exercise shared leadership with people from the various cultures present in the ecclesial setting where one serves, respecting the leadership styles of each cultural community.

4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.

Indicators include but are not limited to:

a. Appropriately and clearly communicate to all concerned the responsibilities and duties of the various ministerial roles within one’s ministerial responsibilities.
b. Call forth, form, support, supervise, and engage in the ongoing development and evaluation of ministers.
c. Conduct regular reviews of performance with written evaluations of persons within one’s scope of responsibility.
d. Provide for the ongoing development of the knowledge and skills needed by the various employees and volunteers to perform their ministry in a manner that will give glory to God.

4.7 Continually seek opportunities to improve knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting.

Indicators include but are not limited to:
a. Engage in ongoing personal and professional development.
b. Study Scripture and appropriate Church documents.
c. Seek and participate in opportunities for spiritual development including retreats, reading, and spiritual direction.
d. Belong to and actively participate in professional ministerial organizations.
e. Attend workshops/conferences related to professional development in the areas of one’s pastoral leadership responsibilities.
f. Adheres to a professional code of ethics and abides by civic and church law.

4.8 Develop, nurture and participate in the prayer life of the community in which one serves.

Indicators include but are not limited to:

a. Utilize pastoral and liturgical skills to design, implement, and, when appropriate, lead community prayer and worship.
b. Promote authentic celebrations of the sacraments.
c. Ritualize significant moments of the lives of individuals, groups, and cultures.
d. Ensure opportunities for a wide range of devotions and pious practices to be offered.
e. Facilitate prayer experiences that are rooted in and nurture the faith and spirituality of the diverse cultures in the community, or that bring the whole community together for common prayer expressive of its cultural identity
Appendix 4. Revised Specialized Competencies of the Alliance Organizations

The specialized competencies are presented here in the following order (alphabetically by organization). Each of the specialized competencies is designated below by the abbreviation that follows each role:

Federation of Diocesan Liturgical Commissions (FDLC)
Diocesan Director of Worship–DW
Parish Director of Liturgy–DL

National Association for Lay Ministry (NALM)
Parish Life Coordinator–PLC
Pastoral Associate–PA
Parish Business Manager–PBM

National Association of Pastoral Musicians (NPM)
Director of Music Ministries–DMM

National Conference for Catechetical Leadership (NCCL)
Parish Catechetical Leader–PCL
Parish Director of Evangelization–PDE

National Federation for Catholic Youth Ministry (NFCYM)
Youth Ministry Leader, including Pastoral Juvenil Hispana and/or High School Campus Ministry Leader–YML
Diocesan Youth Ministry Leader, including Pastoral Juvenil Hispana–DYML
FDLC / Diocesan Director of Worship (DW) Specialized Competencies

The (arch)bishop is the chief liturgist of his (arch)diocese. He appoints the pastors and other ministers to care for the liturgical life of his people.

In collaboration with these ministers, a competent lay liturgist will prepare and execute liturgies with style and grace. He/she will also be responsible for the liturgical formation of the liturgical ministers and parish assemblies.

In addition to the competencies and standards listed above, the lay liturgist will be well formed in the study of Sacred Liturgy—its theology, its history, and its right praxis.

It is assumed that one who serves as a Director of Worship at an (arch)diocesan level and who serves the (arch)bishop and clergy and the faithful of the (arch)diocese, will possess at least a master’s degree in liturgical studies from an accredited university program.

A diocesan director of worship will:

_Demonstrate a knowledge of official liturgical documents and texts_

DW 1 Demonstrate facility with the Church’s official liturgical books and be able to implement the various rites of the Church in their appropriate liturgical contexts.

DW 2 Demonstrate knowledge and understanding of current legislation, documentation, and pastoral practice in order to prepare liturgical rites and celebrations.

DW 3 Demonstrate an ability to evaluate liturgical celebrations in fidelity to the official liturgical books and Catholic liturgical theology.

DW 4 Develop parish liturgical and music guidelines and policies in accord with universal and diocesan norms.

_Demonstrate a knowledge of liturgical history_

DW 5 Demonstrate an ability to explain the history of Catholic liturgy and the cultural contexts which impacted it.

_Demonstrate a knowledge of the liturgical year_

DW 6 Demonstrate an understanding of the Liturgical Year by appropriately celebrating the seasons, weeks, days, and hours of the year.

DW 7 Demonstrate a knowledge of the sanctoral cycle and its place within the liturgical year.

_Demonstrate cultural sensitivity_

DW 8 Demonstrate proficiency and intercultural sensitivity in preparing, coordinating, and implementing communal celebrations which respect assemblies of various languages and cultural groups.
DW 9 Demonstrate familiarity with the richness of the devotional and sacramental life of the Church and guide its authentic celebration in a parish or broader context

*Competencies related to Music*

DW 10 Demonstrate an understanding of the ritual, spiritual, and cultural dimensions of music as integral to the sacred liturgy, and demonstrate the ability to collaborate in evaluating its musical, liturgical, and pastoral appropriateness in a particular rite.

*Competencies in Liturgical Formation*

DW 11 Develop a parish program for the effective formation, training, enrichment, supervision, and evaluation of liturgical ministers and a similar program for a parish worship committee

DW 12 Create opportunities for liturgical catechesis: catechesis through liturgy, catechesis for liturgy, and the link between liturgy and social justice.

DW 13 Develop a comprehensive and long-range vision for parish liturgical life based on Church documents and directives

**FDLC / Parish Director of Liturgy (DL) Specialized Competencies**

The (arch)bishop is the chief liturgist of his (arch)diocese. He appoints the pastors and other ministers to care for the liturgical life of his people.

In collaboration with the Bishop and the pastor, a competent lay liturgist will prepare and execute liturgies with style and grace. He/she may also be responsible for the liturgical formation of the liturgical ministers and parish assemblies.

In addition to the competencies and standards listed above, the lay liturgist will be well formed in the study of Sacred Liturgy—its theology, its history, and its right praxis.

While it is assumed that one who directs an Office of Worship at an (arch)diocesan level will possess at least a master’s degree in liturgical studies from an accredited university program, the parish director of liturgy should also be adequately trained to fulfill his/her duties.

A parish director of liturgy will:

*Demonstrate a knowledge of official liturgical documents and texts*

DL 1 Demonstrate facility with the Church’s official liturgical books and be able to implement the various rites of the Church in their appropriate liturgical contexts.

DL 2 Demonstrate knowledge and understanding of current legislation, documentation, and pastoral practice in order to prepare liturgical rites and celebrations
DL 3 Demonstrate an ability to evaluate liturgical celebrations in fidelity to the official liturgical books and Catholic liturgical theology.

DL 4 Follow guidelines and policies in accord with universal and diocesan norms.

Demonstrate a knowledge of liturgical history
DL 5 Demonstrate an ability to explain the history of Catholic liturgy and the cultural contexts which impacted it

Demonstrate a knowledge of the liturgical year
DL 6 Demonstrate an understanding of the Liturgical Year by appropriately celebrating the seasons, weeks, days, and hours of the year

DL 7 Demonstrate a knowledge of the sanctoral cycle and its place within the liturgical year

Demonstrate cultural sensitivity
DL 8 Demonstrate proficiency and intercultural sensitivity in preparing, coordinating, and implementing communal celebrations which respect assemblies of various languages and cultural groups

DL 9 Demonstrate familiarity with the richness of the devotional and sacramental life of the Church and guide its authentic celebration in a parish or broader context

Competencies related to Music
DL 10 Demonstrate an understanding of the ritual, spiritual, and cultural dimensions of music as integral to the sacred liturgy, and demonstrate the ability to collaborate in evaluating its musical, liturgical, and pastoral appropriateness in a particular rite.

Competencies in Liturgical Formation
DL 11 In collaboration with the (arch)diocesan Office of Worship, develop a parish program for the effective formation, training, enrichment, supervision, and evaluation of liturgical ministers.

DL 12 Create opportunities for liturgical catechesis: catechesis through liturgy, catechesis for liturgy, and the link between liturgy and social justice.

DL 13 With the pastor, develop a comprehensive and long-range vision for parish liturgical life based on Church documents and directives.
NALM / Parish Life Coordinator (PLC) Specialized Competencies

A parish life coordinator is a professional minister who is entrusted by the (arch)diocesan bishop with the pastoral care of a parish (Canon 517.2). In collaboration with a presbyteral moderator appointed by the (arch)diocesan bishop, the parish life coordinator has the responsibility of overseeing the entire Catholic community within a specific locale. The parish life coordinator enables and empowers the community to be a sign of the reality of the Kingdom of God.

A parish life coordinator will:

PLC 1 Exercise responsibility for coordinating the pastoral care of the parish in all of its dimensions: communal, liturgical, prophetic-catechetical, service, evangelization, and administration.
PLC 2 Exhibit a capacity for leadership and collaboration in all aspects of parish life and ministry including the skills required for supervising staff and the multicultural competencies appropriate to the diversity of the community.
PLC 3 Seek the guidance of parishioners as expressed by the pastoral council, the parish finance council, and other collaborative structures in the parish and/or region.
PLC 4 Foster the spiritual growth of all parishioners and encourage them to put their talents and their baptismal gifts/charisms at the service of others.
PLC 5 Integrate Catholic social teachings principles within ministry by incorporating opportunities for justice and service to the Church and broader community and provide theological reflection on those opportunities.
PLC 6 Develop a parish rich in worship and prayer in all of its dimensions by collaborating with the worship committee and the sacramental minister (Canon 517.2) in providing for the liturgical and sacramental life of the parish.
PLC 7 Promote the ministry of the word and preach effectively in appropriate pastoral settings in accord with national and (arch)diocesan/eparchial norms.
PLC 8 Preside at liturgies, including Sunday celebrations in the absence of a priest, in accord with liturgical principles and national and (arch)diocesan/eparchial norms.
PLC 9 Provide pastoral care and assistance to petitioners and respondents in marriage nullity cases.
PLC 10 Exercise effective pastoral care for the sick, the dying, and the grieving in the parish.
PLC 11 Initiate, develop, and support specialized pastoral ministries according to the needs of the parish community.
PLC 12 Collaborate in the catechesis and pastoral care of those preparing for sacraments and promote lifelong faith formation for all parishioners.
PLC 13 Collaborate effectively with organizations, (arch)diocesan and parish staffs and groups, parish lay ecclesial ministers, the presbyteral moderator, and the sacramental moderator (Canon 517.2).
PLC 14 Collaborate with the local (arch)diocese in a way that honors its vision for pastoral care of parishes, its programs for parish enrichment, its policies and procedures for parish administration, the sacramental moderator who represents the (arch)bishop and the (arch)diocese, and the deanery or regional structure in which the parish resides.
PLC 15 Ensure the observance of all applicable civil laws in accepted non-profit management.
practices.
PLC 16 Oversee the proper care for and use of parish’s facilities in accord with (arch)diocesan/eparchial norms and civil law.

NALM / Pastoral Associate (PA) Specialized Competencies

A pastoral associate is a professional minister who shares the overall care of the parish with the pastor or on-site pastoral team. He or she is a member of the parish staff, usually full-time, and is accountable to the pastor. The ministry of the pastoral associate is comprehensive, relating to all aspects of parish life, but with designated responsibilities, e.g., liturgy, faith formation and development, administration, pastoral care, or social outreach. The responsibilities assigned to the pastoral associate depend on the needs of the parish and the gifts of the pastoral associate as well as the gifts of other members of the pastoral staff.

A pastoral associate will:
PA 1 Exhibit a capacity for leadership and collaboration in all aspects of parish life and ministry including multicultural competencies appropriate to the diversity of the community.
PA 2 Recognize, address, respect, and assist with the implementation of the parish vision and mission.
PA 3 Foster the faith life of the community by providing opportunities that address the spiritual, moral, and lifelong formation of all parishioners.
PA 4 Promote evangelization as one of the primary activities of one’s ministry.
PA 5 Demonstrate a sensitivity to the multicultural concerns that affect the community and seeks ways to celebrate its cultural diversity.
PA 6 Engage in appropriate and effective communication with persons of cultures other than one’s own and recognize the need to develop intercultural competency.
PA 7 Integrate Catholic social teachings applications within ministry by incorporating opportunities for justice and service to the Church and broader community including theological reflection on those opportunities.
PA 8 Preach effectively in appropriate pastoral settings in accord with national and (arch)diocesan norms.
PA 9 Preside at liturgies and prayer services, including Sunday celebrations in the absence of a priest, in accord with liturgical principles and national and (arch)diocesan/eparchial norms.
PA 10 Provide pastoral care and assistance to petitioners and respondents in marriage nullity cases.
PA 11 Collaborate in the catechesis and pastoral care of those preparing for sacraments.
PA 12 Exercise effective pastoral care of the sick, the dying, and the grieving in the parish community.
PA 13 Initiate, develop, and support specialized pastoral ministries according to the needs of the parish community.
NALM / Parish Business Manager (PBM) Specialized Competencies

The Parish Business Manager is responsible for the supervision and management of all financial activities, administrative functions, human resources, church properties and facilities, oversight of long-term improvement projects, and all related processes and systems for the parish. Under the general direction of the pastor, the Parish Business Manager provides efficient and professional business and facility management leadership with the purpose of allowing the pastor maximum freedom to provide pastoral care to the parish community, directing these efforts within a framework of shared ministry and Catholic values consistent with the mission and purpose of the parish. This responsibility includes safeguarding Church assets, exercising prudence in financial matters, accountability to those who provide monetary support to the Church and to regulatory authorities, and compliance with all civil regulations. The Parish Business Manager generally participates in the hiring, training and supervision of parish staff and volunteers and administers employee benefits including insurance coverage, retirement plan, scheduling, and payroll functions in accordance with (arch) diocesan and parish policies.

A parish business manager will:

PBM 1 Demonstrate and maintain accountability and transparency to all applicable entities and individuals.
PBM 2 Apply general accepted accounting practices (GAAP) for non-profit organizations.
PBM 3 Establish and manage comprehensive cash and asset management policies and procedures.
PBM 4 Apply wide-ranging Human Resource best practices and ensures compliance with (arch) diocesan, federal, state, and local laws and directives,
PBM 5 Coordinate care and maintenance of physical plant including working schedules, policies, and procedures guiding staff in applying stewardship principles and best practices.
PBM 6 Utilize the basic vocabulary and “temporal goods” section of Canon Law related to local diocesan norms in conjunction with civil law to assist with financial and temporal affairs related to parish goods and ministries.
PBM 7 Ensure that the parish technological resources are sufficient and administered to achieve the parish, (arch) diocesan and universal Church mission.
PBM 8 Understand and demonstrate the Catholic catechetical teachings related to stewardship.
PBM 9 Ensure that parish resources are allocated correctly to achieve the parish mission and work within fiscal means.
PBM 10 Integrate new technology trends and uses or directs the use of these to ensure parish communications remains current and relevant.
PBM 11 Use wide-ranging processes to fulfill all Church, government, and other agency requirements for compliance-reporting and record-keeping.
PBM 12 Lead by personal example and Gospel values, supporting the pastor in setting high standards for leadership.
NCCL / Parish Catechetical Leader (PCL) Specialized Competencies

By virtue of baptism all Christians are called to proclaim the Good News. The Spirit elects certain individuals and calls them to the specialized role of catechetical leader within the faith community. As competent catechetical leaders they collaborate with others to develop a culture of lifelong formation within their communities that enables each adult, youth and child to know and love Jesus Christ, and to grow as a disciple and witness to the Gospel.

As such the catechetical leader will be well formed in the study of the Catholic faith and of catechesis—its theology, its history, and its right praxis.

A parish catechetical leader will:

PCL 1 Direct the parish catechetical program through design, implementation, and evaluation of parish catechetical processes.

PCL 2 Embrace the catechumenate as model and inspiration for all catechesis.

PCL 3 Collaborate with stakeholders – pastor, staff, school personnel, appropriate committees and boards – to develop a comprehensive lifelong vision and plan for parish catechesis, based on ecclesial catechetical documents and correlated with the parish and (arch)diocesan vision.

PCL 4 Ensure that catechesis is age-appropriate, sensitive to diverse cultural backgrounds, responsive to learning styles across the lifespan, and adapted to those with disabilities.

PCL 5 Plan and evaluate catechetical ministry through the lens of evangelization, and ensure the centrality of catechesis in the development of the parish as an evangelizing community.

PCL 6 Develop and implement parish catechetical policies in accord with (arch)diocesan policies and guidelines.

PCL 7 Recognize and support parents in their role as the first educators of their children, implement programs that engage the family as an essential partner, and champion the family as domestic church.

PCL 8 Recruit, form, and evaluate parish catechists, supporting them in their development as disciples, teachers, and witnesses of the faith.

PCL 9 Provide orientation and in-servicing of catechetical committee members and formation teams in their areas of responsibility.

PCL 10 Exercise effective supervision of catechetical employees, catechists, and volunteers while fostering leadership abilities.
PCL 11 Select effective catechetical resources, programs and processes, appropriate to particular audiences, in accord with national and (arch)diocesan guidelines, and utilizing suitable technology.

PCL 12 Manage communications, maintain records, administer a budget, and advocate for resources and parish support for catechetical ministry.

NCCL / Parish Director of Evangelization (PDE) Specialized Competencies

A parish director of evangelization is a member of the parish staff who gives direction to evangelization efforts in the parish community. These efforts attend to the active community, to inactive Catholics, and to the unchurched, and therefore involve renewal and formation ministries within the parish, and outreach and welcome toward those not active or connected with the Church. A parish director of evangelization aims to foster conversion and growth in discipleship among the faithful, to develop a welcoming community, to animate and equip parishioners to evangelize, and to accompany seekers or returning Catholics. As such, the ministry requires leadership skills, deep knowledge of the Catholic faith, ability to provide formation, competent communication, and an ability to foster collaboration.

A parish director of evangelization will:

PDE 1 Collaborate with other staff, pastor, and appropriate councils and committees to articulate a vision for evangelization in the parish.

PDE 2 Plan and implement strategies to reach active parishioners, inactive Catholics, and the unchurched in the community.

PDE 3 Demonstrate knowledge and familiarity with the vision, goals, principles, and components of evangelization as outlined in the U.S. bishops’ pastoral plans and related Church documents.

PDE 4 Design and coordinate adult inquiry and faith formation opportunities.

PDE 5Animate, equip and organize parishioners to evangelize by witness, words and action.

PDE 6Recruit and provide formation for volunteers and ministry leaders for evangelization and adult formation events.

PDE 7 Coordinate or cooperate in parish ministries of outreach, welcome and renewal, such as: hospitality ministry, Rite of Christian Initiation of Adults, new member welcome, returning Catholics ministry, parish missions, or parish community-building events.

PDE 8 Demonstrate an understanding of the dynamics of Christian conversion, faith
development, and disciple-making.

PDE 9 Collaborate with other parish leaders to collect and analyze data for pastoral planning, for example, parish census, needs assessment, interest surveys, or area demographic research.

PDE 10 Utilize multiple means of digital and print communication (web, bulletin, newsletter, social media), creating engaging and creative content, enhancing communication with parishioners and with the public beyond.
NFCYM / Youth Ministry Leader, including Pastoral Juvenil Hispana and/or High School Campus Ministry Leader (YML) Specialized Competencies

A lay ecclesial minister serving as a youth ministry leader is responsible for overseeing ministerial efforts directed to all the Catholic youth (adolescentes in Spanish) in a parish, a school, and/or a community-based setting and is pastorally responsive to the ethnic and cultural makeup and needs of the disabled in that community.

- An important and unique form of ministry in the United States is pastoral juvenil Hispana (PJH), which serves unmarried youth and young adults, often together. Ministry with Hispanic young people requires the competencies presented below for all youth ministry leaders (YML 1.0-4.1.12) plus those specific for pastoral juvenil Hispana (PJH 4.2.1-4.2.6).
- Ministry in the Catholic High School setting requires the competencies listed below for all youth ministry leaders (YML 1.0-4.1.12) plus those specific for campus ministry leader (CML 4.4).
- Diocesan youth ministry leaders are required to follow the YML competencies and the DYML competencies and may need to consider the PJH and CML competencies.

**A youth ministry/pastoral juvenil Hispana/campus ministry leader will:**

**YML 1.0** Understand the history, mission, vision, goals, principles, themes, components, and dimensions of Catholic youth ministry and/or pastoral juvenil Hispana as outlined in the U.S. bishops’ pastoral plans and related Church documents.

**YML 2.0** Identify the developmental needs of youth and young adults in the U.S. context, with its particular popular, ethnic, and family subcultures, as appropriate to the faith community being served.

**YML 3.0** Apply the theories, models, processes, methods, resources, and best practices of Catholic youth ministry and/or pastoral juvenil Hispana as appropriate to the ministry setting including parish, school and community programs, among others.

**YML 4.0** Collaborate with the faith community in planning, implementing, and evaluating outreach to and pastoral ministry for young people, utilizing the components of Catholic youth ministry and/or mission and principles of pastoral juvenil Hispana as appropriate to the ministry setting.

**YML 4.1** Be capable of implementing comprehensive Catholic youth ministry with young people by:

4.1.1 Utilizing the aims, principles, processes, and methods of catechesis set forth in the foundational catechetical documents to implement faith formation in the context of adolescent culture and development.

4.1.2 Facilitating the development of community among youth, their families, and within the Church and society, including the development of small faith communities by youth from different cultures, spiritualities, or pastoral models.
4.1.3 Inviting youth to and facilitating opportunities for youth to grow in intimate relationship with Jesus Christ and empowering them to live and witness as missionary disciples in today’s world especially to their peers.

4.1.4 Engaging youth in the social mission of the Church in accord with Catholic social teaching, taking into account the personal, sociocultural and religious reality of the young people.

4.1.5 Fostering healing and promoting healthy growth and development in youth and in their relationships as a vital part of their human and Christian maturity process.

4.1.6 Empowering youth to celebrate and deepen their relationship with the triune God through individual and communal prayer and participation in the liturgical and devotional life of the Church and through popular religious devotions.

4.1.7 Engaging the Church and the broader community in voicing and addressing the rights, responsibilities, and needs of youth of diverse backgrounds without prejudice for their race, sexual orientation, gender identity, age, disability, creed, national origin, immigration status, socio-economic status, political beliefs, and ethnicity.

4.1.8 Affirming and calling forth the unique gifts of youth and the adults serving them by providing opportunities for their ongoing spiritual growth, leadership development.

4.1.9 Developing awareness of and supporting youth to consider the various vocations, priesthood, consecrated life or marriage as paths of discipleship in the Church.

4.1.10 Accompanying the young people in their development as whole persons through processes that integrate all the dimensions of life and faith, as they move from preadolescence to adolescence and young adulthood.

4.1.11 Curating resources and using appropriate digital platforms to evangelize, catechize, form community, collaborate and communicate within and outside of the faith community.

4.1.12 Building knowledge and skill for working with and within the diverse cultures in the ministry setting and wider community.

**PJH 4.2 Be capable of implementing the mission and principles of pastoral juvenil Hispana with young people by:**

4.2.1 Fostering a “pastoral de conjunto” across organized ministries and pastoral juvenil Hispana committees (i.e., catechesis, sports/recreation, prayer, Scripture study, choir, drama, dance, prevention, intervention, academic assistance, etc.), geographies (intra-parish, inter-parish, (arch)diocesan, regional, national, international), groups, communities, and movements.
4.2.2 Recognizing and fostering the gifts and protagonism* of adolescents and jóvenes in pastoral juvenil Hispana and in the mission of the Church in their homes, neighborhoods, and wider community.

4.2.3 Nurturing the preservation of the Spanish language and cultural traditions, values, and customs in order to promote a sound Latino- integrated-with-Catholic identity through an evangelizing process.

4.2.4 Creating pastoral models and open ecclesial spaces that are linguistically and socioculturally appropriate for Latino adolescents and jóvenes of diverse backgrounds, based on a pastoral plan that responds to their needs, in a Church that is a community of communities with shared leadership and vision.

4.2.5 Promoting academic education among Latino young people; offering means to help them reach a high school diploma, decreasing the high level of Latino drop outs, increasing attendance in higher education, and guiding young people toward greater personal and professional achievement.

(* Protagonism: This concept is essential in pastoral juvenil; it indicates that young people are the main pastoral agents among their peers, and that the role of adults is to empower them by: (a) helping them assume their baptismal call; (b) accompanying them in their faith journey; (c) advising them in their efforts of ministering to their peers; and (d) supporting them as they undertake and fulfill their call to evangelize their contemporaries and transform their social environment according to gospel values, as indicated in many Church documents.)

As a member of the high school campus staff and community a campus ministry leader (CML) will have the necessary competencies to oversee, assess, develop, model, promote and lead Catholic ministry to high school youth and advocate for the mission or charism of the high school being served.

A High School campus ministry leader, in addition to the YML competencies 1.0-4.1.12, will:

CML 4.4 Implement the mission and principles of campus ministry in a high school setting by:

. 4.4.1 Understand the history and mission of Catholic schools in the United States, the role that Diocesan and religious order schools play in local, state, and national communities, and the importance of working collaboratively with faculty, staff and administration.

. 4.4.2 Plan, coordinate, oversee, and lead retreats that are developmentally and theologically appropriate for the students being served.

. 4.4.3 Plan, prepare, coordinate and oversee liturgy, sacraments and prayer services in the school community, in accord with Church teaching, law, local norms and best practices.

. 4.4.4 Create pastoral models and open ecclesial spaces that are linguistically and socioculturally appropriate for adolescents of diverse backgrounds, including those who are not Catholic or Christian.
NFCYM / Diocesan Youth Ministry Leader (DYML) Specialized Competencies

As an agent of the local ordinary, a(n) (arch)diocesan youth ministry leader (DYML) has the necessary competencies to oversee, assess, develop, model, and promote Catholic youth ministry and/or *pastoral juvenil Hispana* as appropriate to the local culture(s) and demographics of the (arch)diocese.

A diocesan youth ministry leader, in addition to the YML 1.0-4.1.12 competencies, will:

**DYML 4.3.1** Develop, implement, and oversee (arch)diocesan policies and procedures regarding child safety/protection and ministerial ethics in accord with the *USCCB Charter for the Protection of Children and Young People*.

**DYML 4.3.2** Design, organize, and implement gathered youth ministry programming, including retreats, conferences, rallies, pilgrimages, etc for youth in the diocese.

**DYML 4.3.3** Provide consultation, training and resources for comprehensive parish youth ministry, including *pastoral juvenil Hispana*.

**DYML 4.3.4** Cultivate volunteers through professional youth ministry leadership, including applying best practices in hiring.

**DYML 4.3.5** Develop and lead pastoral planning for youth ministry in accord with (arch)diocesan priorities, structures, policies, procedures, and resources.

**DYML 4.3.6** Lead and manage an (arch)diocesan office, including supervision of staff, managing a budget, and collaborating with other (arch)diocesan offices and departments.
NPM / Director of Music Ministries (DMM) Specialized Competencies

The parish or (arch)diocesan director of music ministries is the person who organizes and directs the program of sacred music for the liturgical and devotional life of the parish or (arch)diocese under the direction of the pastor or (arch)bishop and in collaboration with the pastoral staff.

In addition to the competencies and standards listed above, the director will be well formed in the art of music and study of liturgy.

A director of music ministries will:

DMM 1 Demonstrate knowledge of music theory and harmony, including basic understandings of orchestration, counterpoint, and harmonic analysis.

DMM 2 Have knowledge of and competency in the historical treasury, contemporary body, and multicultural expressions of church music and demonstrate skills to use them effectively within the worship life of the parish or diocesan community.

DMM 3 Demonstrate knowledge of liturgical history, legislation, documentation, and current pastoral and cultural practices in order to prepare liturgical rites and celebrations.

DMM 4 Demonstrate knowledge of the rites of the Church and their theological underpinnings for preparing and planning parish and diocesan prayer and liturgical celebrations.

DMM 5 Promote and develop the art of music as an integral and necessary part of the sacred liturgy and as a constitutive element of the Catholic faith experience.

DMM 6 Demonstrate skills in leading congregational song, choral conducting, and at least one other musical specialization (organ, piano, guitar, voice).

DMM 7 Develop parish music and liturgy guidelines and policies in accord with universal and (arch)diocesan norms.

DMM 8 Develop a comprehensive and long-range vision for the parish music and liturgical life based on Church documents and directives and sensitivity to intercultural needs in order to promote full, conscious, and active participation of all the people.

DMM 9 Recognize, motivate, and empower musical talent and skills from the parish community with special attention to children, youth, and young adults.
Appendix 4. Forms

4.1 Initial Application Form

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS
Member Organizations
Federation of Diocesan Liturgical Commissions
    National Association for Lay Ministry
    National Association of Pastoral Musicians
    National Conference for Catechetical Leadership
    National Federation for Catholic Youth Ministry

APPLICATION FOR ADMISSION
TO THE ALLIANCE CERTIFICATION PROCESS

I am applying for admission to the ACLEM certification process, seeking certification as (check one):

☐ Diocesan Director of Worship
☐ Parish Director of Liturgy
☐ Parish Life Coordinator
☐ Pastoral Associate
☐ Parish Business Manager
☐ Parish Catechetical Leader
☐ Parish Director of Evangelization
☐ Director of Music Ministries
☐ Youth Ministry Leader, including Pastoral Juvenil Hispana and/or High School Campus Ministry Leader
☐ Diocesan Youth Ministry Leader, including Pastoral Juvenil Hispana

Important: be sure to include in the appropriate sections below how you have satisfied the prerequisites for admission to the certification process:

1. Education in a field related to one’s specialized ministry (for example, a bachelor’s degree or equivalent);
2. A minimum of three years of full-time (min. 30 hrs./week) or six years of part-time (min. 15 hrs./week) pastoral ministry experience in the particular ministry specialization.

If you’re uncertain whether you meet these prerequisites, contact [insert contact here] before proceeding with this application.

Please clearly print or type:

1. Membership Number (if applicable—some Alliance organizations assign a
membership number): ________________

2. Title: Sister Brother Mr. Mrs. Miss Ms. Dr. Other ________________

3. Name
First ____________________________ Middle ____________________________ Last ____________________________

4. Mailing Address:
________________________________________________________________________
________________________________________________________________________

5. Home Phone: (______) ________________

6. Office: (______) ________________ ext. _____

7. Mobile: (______) ________________

Check the best number to reach you.

8. E-Mail Address: _______________________________________________________________

9. Fax: (______) ____________________________

10. Baptismal Certificate: Please have the long form of your Baptismal Certificate sent to by mail: [insert destination of initial applications and staff recipient]

11. Name of (arch)diocese in which you serve as a lay ecclesial minister:

________________________________________________________________________

12. Name of (arch)diocese in which you currently reside:

________________________________________________________________________

13. Are you currently certified* for ministry by your (arch)diocese? Yes No (*Note: Certification differs from a certificate, such as that which is granted at the conclusion of a certificate program. Certification is the result of a formal assessment process and granted by a duly authorized [arch]diocesan agency.) If so, please have the (arch)diocesan department or office that certified you forward a copy of your certification certificate, including date granted and term or certification, along with their official description of this certification, to: [same destination as above]

14. If any, list here other relevant current certifications you have, and their certifying organizations or agencies:
________________________________________________________________________
15. Letters of Recommendation: Using the official Alliance reference form [insert link here] provide three references, one from your supervising pastor (or equivalent) and two from colleagues in ministry who have first-hand experience of your ministry. List here the name, title, full address, and relationship for the following people from whom you are requesting that a recommendation be sent to the national office:

Supervising Pastor (or equivalent): ____________________________________________

Address:
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

Recommendation #2: __________________________________________________________

Address:
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

Relationship:________________________________________________________________

Recommendation #3: __________________________________________________________

Address:
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

Relationship:________________________________________________________________
Educational Background: Please request that accredited educational institutions send official transcripts to [insert destination]. If your educational background includes certificate programs, please note such below and attach copies of certificates of completion to this application. Also attach any other evidence of training, classes, coursework, etc. that will substantiate your education and formation for ministry.

Educational Institution: ____________________________________________
Dates: __________________ to __________________
Degree(s)/Certificate(s): __________________________________________

Educational Institution: ____________________________________________
Dates: __________________ to __________________
Degree(s)/Certificate(s): __________________________________________

Educational Institution: ____________________________________________
Dates: __________________ to __________________
Degree(s)/Certificate(s): __________________________________________

Educational Institution: ____________________________________________
Dates: __________________ to __________________
Degree(s)/Certificate(s): __________________________________________
17. Résumé of Ministerial Experience: (Please list most recent first.)

Institution: ____________________________________________________________

Address:

_______________________________________________________________

_______________________________________________________________

Position: ____________________________________________________________

Dates: ______________________ to ______________________

Institution: __________________________________________________________

Address:

_______________________________________________________________

_______________________________________________________________

Position: ____________________________________________________________

Dates: ______________________ to ______________________

Institution: __________________________________________________________

Address:

_______________________________________________________________

_______________________________________________________________

Position: ____________________________________________________________

Dates: ______________________ to ______________________

Institution: __________________________________________________________

Address:

_______________________________________________________________

_______________________________________________________________

Position: ____________________________________________________________
Dates: __________________________ to __________________________

Institution: ______________________________________________________________________________________

Address: __________________________________________________________________________________________

Position: _________________________________________________________________________________________

Dates: __________________________ to __________________________

Institution: ______________________________________________________________________________________

Address: _________________________________________________________________________________________

Position: _________________________________________________________________________________________

Dates: __________________________ to __________________________

18. Application fee: $95 (insert payment options here, e.g., online payment, etc.)

19. Additional required documentation. Please include the following documents with your application form and fee:

   a. Official verification from the (arch)diocese in which you serve that you have satisfied their child protection and criminal background requirements.
   b. A ministerial autobiography: a narrative description of the history of your human spiritual, intellectual and pastoral formation, including your theology of ministry with a focus on your ministry specialization. (No more than five pages double-spaced, 12 point font). The Ministerial Autobiography (3-5 pages) will include the following:
      1) A description of your call and path to lay ecclesial ministry in the Church.
      2) The areas of strength and growth in understanding the theology of the Roman Catholic Church.
      3) Your vision of lay ecclesial ministry and the particular ministry in which you are engaged.
4) Examples from your current ministry that demonstrate your ministerial competence with regard to the National Certification Standards:
   i. Human
   ii. Spiritual
   iii. Intellectual (especially Theological)
   iv. Pastoral
5) The leadership skills that you bring to your ministry.
6) The satisfactions and struggles that have been part of your ministerial story.
7) Your ministerial plans for the future.

20. A signed and dated copy of your ministerial organization’s Code of Ethics.

I declare that the information I have provided in this application for admission to the Alliance certification process is true to the best of my knowledge. I understand that any false, misleading, or missing information may disqualify me.

______________________________________________  __________________________________
Date                                              Applicant’s Signature

Important: be sure to print and save this completed form and copies of all other documentation.
4.2 Application Form for Renewal of Certification

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS
Member Organizations
Federation of Diocesan Liturgical Commissions
National Association for Lay Ministry
National Association of Pastoral Musicians
National Conference for Catechetical Leadership
National Federation for Catholic Youth Ministry

APPLICATION FOR RENEWAL OF CERTIFICATION

I am applying for renewal of certification as (check one):

☐ Diocesan Director of Worship
☐ Parish Director of Liturgy
☐ Parish Life Coordinator
☐ Pastoral Associate
☐ Parish Business Manager
☐ Director of Music Ministries
☐ Parish Catechetical Leader
☐ Parish Director of Evangelization
☐ Youth Ministry Leader, including Pastoral Juvenil Hispana and/or High School Campus Ministry Leader
☐ Diocesan Youth Ministry Leader, including Pastoral Juvenil Hispana

Certification Renewal Requirements

1. Submission of a complete application by the deadline (applications must be submitted to the respective PCRC no fewer than 90 days prior to the expiration date of certification)
2. Self-assessment
3. Documentation of continuing formation/education
4. After initial certification, documentation of satisfactory completion of any remaining theological requirements
5. Evidence that any notations from the previous certification had been satisfactorily addressed
6. Signed and dated code of ethics
7. Peer assessment
8. Payment of renewal fee of $145

Please clearly print or type:

1. Membership Number (if applicable – some ACLEM organizations assign a membership number): ________________
2. Title: Sister  Brother  Mr.  Mrs.  Miss  Ms.  Dr.  Other ________________

3. Name
   ____________________________
   ____________________________
   ____________________________

First                      Middle                      Last

4. Mailing Address:
   ____________________________
   ____________________________
   ____________________________

5. Home Phone: (_____) ________________

6. Office: (_____) ___________________ Ext.____

7. Mobile: (_____) ___________________

8. E-Mail Address: __________________________

9. Fax: (_____) __________________________

10. Name of (arch)diocese in which you serve as a lay ecclesial minister:

   ____________________________

11. Name of (arch)diocese in which you currently reside:

   ____________________________

12. Are you currently certified* for ministry by your (arch)diocese?  Yes  No

*(Note: Certification differs from a certificate, such as that which is granted at the conclusion of a certificate program. Certification is the result of a formal assessment process and granted by a duly authorized (arch)diocesan agency.) If so, please have the (arch)diocesan department or office that certified you forward a copy of your certification certificate, including date granted and term or certification, along with their official description of this certification, to: [same destination as above]

13. Fee for Renewal of Certification: $145 (insert payment options, e.g., online, etc.)

14. Complete a ministerial self-assessment based on the current approved certification standards. For each of the four standards and the specialized competencies address the following:
15. Submit supporting documentation, including:

a. Evidence of continuing human and spiritual formation (e.g., retreats, spiritual direction, coaching, supports groups);
b. Evidence of continuing education and pastoral formation (e.g., courses, workshops, seminars), totaling at least seventy hours spread over seven years;
c. Evidence of fulfillment of any theological requirements not completed at initial certification;
d. Evidence that any other specialized requirements or notations from your last certification have been satisfied.

16. One peer assessment addressing the following:

a. Your strengths relative to the standards and how are they demonstrated in practice.
b. Your current areas in need of further development relative to the standards.
c. Your overall effectiveness in ministry.

I declare that the information I have provided in this application for renewal of my certification is true to the best of my knowledge. I understand that any false, misleading, or missing information may disqualify me.

________________________________________________________________________

Date Applicant’s Signature

Important: be sure to print and save this completed form and copies of all other documentation.
4.3 Recommendation Forms: Initial Application

4.3.1 Supervising Pastor or Equivalent Recommendation Form

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS

Member Organizations:
Federation of Diocesan Liturgical Commissions
National Association for Lay Ministry National
Association of Pastoral Musicians National
Conference for Catechetical Leadership National
Federation for Catholic Youth Ministry

SUPERVISING PASTOR (OR EQUIVALENT) RECOMMENDATION FORM

Applicants for the Alliance’s national certification process are required to secure three recommendations, including one from a supervising pastor (or equivalent). Be assured that your responses will be held in the strictest confidence.

Thank you for your responses to the following:

1. Name of applicant for admission to the Alliance certification process:

____________________________________________________________________________________

First       Middle       Last

2. Your name:

____________________________________________________________________________________

First       Middle       Last

3. Your title: Father   Sister   Brother   Mr.   Mrs.   Miss   Ms.   Dr.   Other ______________

4. Parish or institution: ________________________________________________________________

5. How long have you known this person professionally? ________
   Personally? ______________________

6. If you do not have sufficient knowledge of the applicant to complete this form please initial here and leave the remainder of the form blank. Initial here: __

7. May we contact you to follow up if necessary?  yes  no
8. Your mailing address:
   
   
   
   
9. Phone: (_____) __________________

10. E-Mail Address: ______________________________

11. Fax: (____) ______________________________

   Please respond to the following:

1. Describe your supervisory relationship with the applicant, including how long you have supervised him/her.

2. List ministries in which you have observed this applicant serve. (Address the level of responsibility and leadership demonstrated by the applicant in each ministry listed.)

3. What have you observed that would indicate that this person is competent for ministry?

4. Describe some of the applicant’s strengths in ministry.

5. How might the applicant further develop in ministry?

6. Any concerns or reservations you have about the applicant:

7. Additional comments about the applicant: Choose one:
   - Highest recommendation
   - Strong recommendation
   - Recommend with no reservations
   - Recommend with reservations (please explain)
   - Do not recommend (please explain)

   Signature: _____________________________ Date: _____________________________

Thank you for completing this form. It will become part of the applicant’s application for admission to ACLEM’s certification process. Please send this form to [Chair of PCRC].
4.3.2 Colleague in Ministry Recommendation Form

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS

Member Organizations:
Federation of Diocesan Liturgical Commissions
National Association for Lay Ministry
National Association of Pastoral Musicians
National Conference for Catechetical Leadership
National Federation for Catholic Youth Ministry

COLLEAGUE RECOMMENDATION FORM

Applicants for the Alliance’s national certification process are required to secure three recommendations, including one from a supervising pastor (or equivalent), and two from colleagues in ministry who have observed the applicant in ministry. Be assured that your responses will be held in the strictest confidence.

Thank you for your responses to the following:

1. Name of applicant for admission to the ACLEM certification process:

______________________________________________
First                        Middle                        Last

2. Your name:

______________________________________________
First                        Middle                        Last

3. Your title: Father    Sister    Brother    Mr.    Mrs.    Miss    Ms.    Dr.
   Other _______________________________

4. Parish or institution: _______________________________________________________

5. How long have you known this person professionally? _______
   Personally? ___________________

6. If you do not have sufficient knowledge of the applicant to complete this form please initial here and leave the remainder of the form blank. Initial here: __

7. May we contact you to follow up if necessary? yes    no
8. Your mailing address:


9. Phone: (_____) ______________________

10. E-Mail Address: ________________________________________________________________

11. Fax: (____) ______________________

   Please respond to the following:

1. Describe your working relationship with the applicant, including how long you have been a colleague.

2. List capacities in which you have observed this applicant serve. (Address the level of responsibility and leadership demonstrated by the applicant for each.)

3. What have you observed that would indicate that this person is competent for ministry?

4. Describe some of the applicant’s strengths in ministry.

5. How might the applicant further develop in ministry?

6. Any concerns or reservations you have about the applicant:

7. Additional comments about the applicant:

Choose one:

   Highest recommendation
   Strong recommendation
   Recommend with no reservations
   Recommend with reservations (please explain) Do not recommend (please explain)

   Signature: ___________________________ Date: ____________________
4.4 Partner Organization Portfolio Requirements by Role

(N.B.: Unless otherwise noted “hours” refers to clock hours, not semester hours, quarter hours, etc.)

**Diocesan Director of Worship (DW)**

1. A cover letter in which the applicant formally requests certification.
2. All initial application materials for admission to the certification process.
3. Written assessments by the candidate, supervisor, peer or colleague, subordinate, (arch)bishop or (arch)diocesan director.
4. Minimum 150 clock hours or 15 credits in five core theological disciplines. Equivalency may be demonstrated by a paper, examination, lecture, or other approved method.
5. Eighteen graduate credits in Liturgical Studies. Equivalency may be demonstrated by a paper, examination, lecture, or other approved method.
6. Evidence of successful preparation and execution of major parish or (arch)diocesan liturgical celebrations.
7. Integration paper that applies personal, spiritual, theological, pastoral and specialized competence to the practice of pastoral ministry.
8. A master’s degree from an accredited institution.

**Parish Director of Liturgy (DL)**

1. A cover letter in which the applicant formally requests certification.
2. All initial application materials for admission to the certification process.
3. Written assessments by the candidate, supervisor, peer or colleague, subordinate, (arch)bishop or (arch)diocesan director.
4. Minimum 150 clock hours or 15 credits in five core disciplines. Equivalency may be demonstrated by a paper, examination, lecture or other approved method.
5. Eighteen undergraduate credits in Liturgical Studies. Equivalency may be demonstrated by a paper, examination, lecture or other approved method.
6. Evidence of successful preparation and execution of major parish or (arch)diocesan liturgical celebrations.
7. Integration paper that applies personal, spiritual, theological, pastoral and specialized competence to the practice of pastoral ministry.
8. A bachelor’s degree from an accredited institution.

**Parish Life Coordinator (PLC)**

1. A cover letter in which the applicant formally requests certification.
2. All initial application materials for admission to the certification process.
3. Written assessments by the candidate, supervisor, peer or colleague and subordinate.
4. Master’s degree in theology, pastoral ministry or allied field. Equivalency in one or more of the core theological areas may be demonstrated by a combination of research paper, lecture, or other approved method.
5. Evidence of successful leadership in a pastoral context (e.g., job description, programs, planning documents)
6. Integration paper that applies personal, spiritual, theological, pastoral and specialized competence to the practice of pastoral ministry.

**Pastoral Associate (PA)**

1. A cover letter in which the applicant formally requests certification.
2. All initial application materials for admission to the certification process.
3. Written assessments by the candidate, supervisor, peer or colleague and subordinate.
4. Preferably a Master’s degree in theology, pastoral ministry or allied field. Minimum of 300 clock hours or 30 credits. Equivalency in one or more of the core theological areas may be demonstrated by a combination of research paper, lecture or other approved method.
5. Evidence of successful leadership in a pastoral context (e.g., job description programs, planning documents)
6. Integration paper that applies personal, spiritual, theological, pastoral and specialized competence to the practice of pastoral ministry.

**Parish Business Manager (PBM)**

1. A cover letter in which the applicant formally requests certification.
2. All initial application materials for admission to the certification process.
3. Written assessments by the candidate, supervisor, peer or colleague and subordinate.
4. Minimum of 150 clock hours or 15 credits. Equivalency in one or more of the core theological areas may be demonstrated by a combination of research paper, lecture or other approved method.
5. Preferably at least a bachelor’s degree in accounting, finance, or business management or allied field. Evidence of study in non-profit management principles. Equivalency may be demonstrated by examination, paper, lecture or other approved method.
6. Evidence of successful leadership in a pastoral context (e.g., job description programs, planning documents).
7. Integration paper that applies personal, spiritual, theological, pastoral and specialized competence to the practice of pastoral ministry.

**Parish Catechetical Leader (PCL)**

1. A cover letter in which the applicant formally requests certification.
2. All initial application materials for admission to the certification process.
3. Written assessments by the candidate, supervisor, peer or colleague and subordinate.
4. Preferably a graduate degree in catechesis, religious education, theology or allied field. Minimum of 30 credits or 300 clock hours in theological or ministerial disciplines, documented by transcripts, diplomas or certificated from higher education, diocesan formation or other training institutes. Within total credits, clock hours or a degree, a minimum of 120 clock hours or 12 credits distributed among four or more theological disciplines.
5. Minimum of 120 hours or 12 credits of study, training and formation in catechesis and/or religious education (e.g., catechetical theory, documents, and methodologies.)
6. Four to six items of evidence for each core standard and for the specialized competencies. Evidence of successful leadership in a catechetical context (e.g., job description, meeting, outlines, program brochures).
7. Integration paper that applies personal, spiritual, theological, pastoral and specialized competence to the practice of pastoral ministry.

Parish Director of Evangelization (PDE)

1. A cover letter in which the applicant formally requests certification.
2. All initial application materials for admission to the certification process.
3. Written assessments by the candidate, supervisor, peer or colleague and subordinate.
4. Preferably a graduate degree in ministry, theology or allied field. Minimum of 30 credits or 300 clock hours in theological or ministerial disciplines, documented by transcripts, diplomas or certificates from higher education, diocesan formation or other training institutes. Within total credits, or a degree, a minimum of 120 clock hours or 12 credits distributed among four or more theological disciplines.
5. Minimum of 120 hours or 12 credits of study, training and formation in evangelization, catechesis, human development, communications and/or stewardship.
6. Four to six items of evidence for each core standard and for the specialized competencies. Evidence of successful leadership in evangelization (e.g., job description, strategic plan for evangelization, program brochures or reports).
7. Integration paper that applies personal, spiritual, theological, pastoral and specialized competence to the practice of pastoral ministry.

Youth Ministry Leader with Pastoral Juvenil Hispana and/or High School Campus Ministry Leader (YML)

1. A cover letter in which the applicant formally requests certification.
2. All initial application materials for admission to the certification process.
3. Written assessments by the candidate, supervisor, peer or colleague, subordinate, (arch)diocesan director.
4. Minimum 120 clock hours or 12 credits in four core disciplines (see Theological Competencies), with the remainder totaling no fewer than 240 hours to be completed before the first renewal of certification. Equivalency may be demonstrated by a paper, examination, lecture or other approved method by providing certificates or diplomas and transcripts from (arch)diocesan, national or foreign pastoral institutes.
5. Ninety hours of training and formation in youth ministry and/or pastoral juvenil Hispana (PJH). For **PJH candidates**, additional evidence of knowledge and skill in various aspects of Hispanic ministry. For High School Campus Ministry Leader candidates, additional evidence of knowledge and skill in various aspects of campus ministry.
6. Four to six items of evidence for each core standard and the specialized YML, DYML, PJH or CML competencies (see list of preferred types of documents found in the Certification Handbook). A sample presentation on the vision, mission and overview of youth ministry in
the parish, school or ministry setting. (This could be an outline, pamphlet, schedule, presentation or other method that communicates and advocates the ministry to others.)

7. Integration paper that applies personal, spiritual, theological, pastoral and specialized competence to the practice of pastoral ministry.

**Diocesan Youth Ministry Leader (DYML)**

1. A cover letter in which the applicant formally requests certification.
2. All initial application materials for admission to the certification process.
3. Written assessments by the candidate, supervisor, peer or colleague and subordinate.
4. Preferably a master’s degree in theology, pastoral ministry or allied field. Equivalency in one or more of the core theological areas may be demonstrated by a combination of research paper, lecture or other approved method or by providing certificates or diplomas and transcripts from (arch)diocesan, national or foreign pastoral institutes.
5. One hundred twenty hours of training and formation in youth ministry and/or *pastoral juvenil Hispana* (PJH). For PJH candidates, additional evidence of knowledge and skill in various aspects of Hispanic ministry.
6. Four to six items of evidence for each core standard and the specialized YML, DYML, PJH or CML competencies (see list of preferred types of documents found in the Certification Handbook). A sample presentation on Catholic youth ministry and/or *pastoral juvenil Hispana*.
7. Integration paper that applies personal, spiritual, theological, pastoral and specialized competence to the practice of pastoral ministry.

**Director of Music Ministries (DMM)**

1. A cover letter in which the applicant formally requests certification.
2. All initial materials for admission to the certification process.
3. Written assessments by the candidate supervisor, peer or colleague and subordinate.
4. Minimum 120 clock hours or 12 credits in four core disciplines, with the remainder totaling no fewer than 240 hours to be completed before the first renewal of certification. Equivalency may be demonstrated by a paper, examination, lecture or other approved method.
5. Preferably a master’s degree in liturgical music or related disciplines. Minimum of 18 graduate hours of musical study. Equivalency may be demonstrated by examination, paper, lecture or other approved method.
6. Four to six items of evidence for each core standard and the specialized competencies. Evidence of successful completion of a juried recital or concert in one’s area of musical concentration.
4.5 Portfolio Elements

4.5.1 Cover Letter Template

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS

Portfolio Cover Letter Template

The following template should be used in composing a cover letter for the portfolio: Date
Partner Certification Review Committee of ________________ (insert name of Alliance partner organization)
Address

Dear PCRC,

I am pleased to submit this portfolio, and in so doing I am making final application for certification. I understand that if you find these materials acceptable they will be forwarded to the Alliance for the Certification of Lay Ecclesial Ministers’ National Certification Review Committee for review and then on to the Alliance Commission for final approval.

This portfolio has been submitted in accord with published Alliance deadlines, specifically (choose one: February 1 or September 1). All materials related to this portfolio (e.g., transcripts) that are being sent by others should arrive before the deadline. If they arrive after the deadline, I understand that consideration of my portfolio could be delayed until the next deadline.

The following information is being sent independently on my behalf (candidate lists here any and all transcripts, recommendations, or other materials that should be included in the portfolio once the PCRC receives them):

I understand that once all materials have been received I will receive a communication from the PCRC acknowledging such, and that the review and decision process may take up to three months after the Alliance deadline (March 1 or October 1).

Many thanks for your kind attention to these portfolio materials. I look forward to hearing from you once all materials (portfolio, fees, transcripts, etc.) are received.

Very best wishes,

Candidate’s name and address
4.5.2 Portfolio Checklist

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS

Portfolio Checklist

Documentation should be placed into the certification portfolio in the following order:

☐ Section One: Checklist, Cover Letter, and Initial Application Materials

Place these items in the first section of the certification portfolio in the following order:

1. ☐ This checklist (use template provided);
2. ☐ Cover letter in which the applicant formally requests certification based on the evidence provided in the portfolio;
3. ☐ Copies of all materials that were submitted with your initial application to the certification process.

☐ Section Two: Documentation of Competence Relative to the National Certification Standards

Arrange these items in the following order, with a cover page for each section:

Part One.
Self-assessment

Completed self-assessment (using the Alliance Self-Assessment Form for the specialized ministry for which you seek certification), including “Ministerial Development Planning” forms generated from the self-assessment, along with evidence that the plans were successfully completed and any gaps and/or deficiencies satisfactorily addressed.

Part Two.
Evidence of demonstrated competence in ministry

Documentation that substantiates competence relative to the National Certification Standards, organized in order of their relevance to each of the four standards, including the specialized competencies of the candidate’s ministry specialization, as follows:

☐ Human: evidence of healthy human maturing, including but not limited to healthy boundaries, balance between personal life and ministry, healthy interpersonal and ministerial relationships, ability to collaborate well and
candidates should cite concise narratives of the candidate’s competence.

Additionally, indicators have been developed for each standard that may assist candidates in developing this section of the portfolio (see Appendix 2).

Important: Each of the four sections (Human, Spiritual, Intellectual, and Pastoral) must be preceded and introduced by a 1–3 page synopsis or summary report on the candidate’s competence relative to that standard. Candidates are encouraged to compose these brief summary reports after reviewing the self-assessment, plans for ministerial development, and documentation compiled for each standard. These summary reports should be concise narratives of the candidate’s competence relative to each of the standards and should cite in summary fashion specific examples that demonstrate and substantiate competence.

Following are some further guidelines to assist the candidate in developing this section of the portfolio:

- Encouraged kinds of documentation:
  - Copies of recent supervisory performance reviews;
  - Summaries of activities, projects, and/or programs that were developed, designed and led by the candidate, along with publicity materials and summary evaluations;
  - Signed and dated letter from one’s spiritual director verifying commitment to regular prayer and spiritual direction;
  - Signed and dated letters of recommendation from colleagues and volunteers with whom one has closely worked substantiating various competencies (in addition to the required observations).

- Discouraged kinds of documentation:
  - Stand-alone flyers, brochures and other types of publicity materials without accompanying summary or explanation (these provide unsatisfactory evidence of ministerial competence);
  - Audio-taped or videotaped sessions (these are difficult or impossible to duplicate and make available to reviewers).

effectively, etc.

- Spiritual: evidence of spiritual formation, including history of patterns of prayer and worship, retreats received, spiritual direction, continuing education in spirituality, etc.

- Intellectual: evidence of sound theological foundations for ministry grounded in Scripture and Catholic tradition; evidence of command of the principles and working knowledge requisite to one’s ministry specialization, etc.

- Pastoral: evidence of a history of competent and capable pastoral ministry, including but not limited to examples of fruitful and effective ministry activities, projects and/or programs in one’s ministry specialization, etc.
Part Three.
Testimony, observational evidence

Completed assessments by the following persons (using the Certification Alliance observer assessment form for the specialized ministry for which you seek certification):

1. ☐ The candidate’s pastor (or equivalent) or other supervisor approved by the PCRC;
2. ☐ A peer or colleague in ministry with expertise in the candidate’s ministry specialization and firsthand experience of his or her competence; and
3. ☐ A subordinate (volunteer or staff) who has worked with or under the direction of the candidate for a minimum of one year.

☐ Section Three: Integration Paper

The portfolio is to include an integration paper of 11–15 pages, double-spaced, in a 12-point font. The purpose of the paper is to demonstrate the ability of the candidate to bring to the practice of ministry the resources of one’s own human and spiritual formation; appropriate insights from Scripture, Church teaching, theology, and other pertinent areas of study; and formation in the sound practice of one’s pastoral ministerial specialization.

In preparing the paper, the candidate may seek guidance from his or her certification advisor and from members of the PCRC.

The integration paper should be organized according to the following outline:

- DESCRIPTION – Describe a concrete problem or issue in ministry that one has encountered in pastoral practice (1–2 pages);
- EXPOSITION -- Cite material from Scripture, Church teaching, theology, and other pertinent areas of study that address this problem or issue (5–6 pages);
- APPLICATION – Apply theological/intellectual insights to the problem or issue in a genuinely useful way. Show how the resolution of the problem or issue reflects sound application of training in one’s pastoral ministry specialization (3–4 pages);
- REFLECTION – Reflect on how the event or issue contributed to personal growth and intentional discipleship. What was one’s ministerial response to the issue? How was the candidate challenged? (2–3 pages).

Rubric: The following are the demonstrated expectations for each section of the integration paper. 50 points are possible. Papers that earn less than 25 points should be re-written.

<table>
<thead>
<tr>
<th>Description</th>
<th>The problem or issue and it’s description must be:</th>
<th>1-5 points</th>
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<td>• Relevant,</td>
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<td>Exposition</td>
<td>The exposition of Scripture and Tradition and Church Documents must be:</td>
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<td>• cited correctly,</td>
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<td>• use diverse references including scripture and church documents,</td>
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<td>• reflective of the historical development of Church teaching</td>
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<td>Application:</td>
<td>Application of the research to the issue should be:</td>
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<tr>
<td>Reflection:</td>
<td>The reflection should include:</td>
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<td></td>
<td>• articulation of insight into personal development</td>
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<td>• articulation of spiritual growth,</td>
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<td>• descriptive of personal change</td>
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<td></td>
<td>1-15 points</td>
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4.6.3 Alliance Self-Assessment Form

The format of the Self-Assessment form has been changed. Now, the competencies are placed in a grid which still allows for rating and includes a block to include reflection. A form has been created for each role that is eligible for certification so the specialized competencies for that role are the candidate does not need to refer to another document to find the specialized competencies. Each form concludes with the Ministerial Development Planning Worksheet.

4.6.3.1 Self-Assessment for Diocesan Director of Worship

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS

Self-Assessment Relative to the National Certification Standards

Diocesan Director of Worship

Introduction

This self-assessment is based upon the National Certification Standards for Lay Ecclesial Ministers and is designed to assist candidates for certification to assess their competence relative to those standards and their respective competencies, including the specialized competencies of a given ministry specialization. Submission of a completed self-assessment is a requirement for certification.

This self-assessment is comprehensive and detailed and will take some time to complete. Candidates are encouraged to give it the time it demands. Once completed, it will highlight strengths as well as areas in need of further attention. At the conclusion of the self-assessment is a “ministerial development planning” worksheet that is provided to assist candidates in (a) developing specific plans to address gaps and areas of weakness so as to address these in advance of portfolio submission; and (b) in developing specific plans for ongoing development after certification.

The format of the self-assessment is as follows:

- There are five sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral) and a fifth devoted to specialized competencies related to a given ministry specialization.
- Under each section are listed the competencies that comprise the heart of the self-assessment. Each competency statement calls for reflection and response as follows:
  (a) evidence of competence, (b) priority level, (c) rating, (d) comment. See
below for more detail.

To assist in the self-assessment, competency indicators are provided at the conclusion of the first four sections (the specialized competencies have no indicators). The indicators provide more information on what competence looks like.

At the conclusion of the self-assessment there is a “ministerial development planning” worksheet that may be replicated as often as necessary to assist candidates in their planning to address any deficiencies.

Instructions

1. **Section Review:** Choose a section to work on, review all the competencies in that section, then begin with the first competency statement in that section. Indicators are provided (and may be found in Appendix 2) that can be used in determining one’s level competency level. Important: the indicators serve only as examples and should be understood solely as a resource, not a checklist of requirements.

2. **Evidence of Competence:** Evidence may include formal education such as courses, training, workshops, practicums, projects, internships, etc., along with examples from your history of ministry in which the particular competency was demonstrated. (Note: Successful completion of coursework or training, although important, when taken alone does not constitute evidence of competence.) Use the provided indicators for assistance in this step.

3. **Rating:** Use the following scale to rate yourself relative to that competency statement.

   **3 / Strong Competence:** There is significant evidence of education and experience that substantiates strong competence.

   **2 / Adequate Competence:** There is moderate evidence of education and experience that substantiates adequate competence.

   **1 / Needs Work:** There is little or no evidence of education and/or experience.

**Comment:** Consider (a) how this competency may be documented in your portfolio; and (b) how you will address any areas in need of more work.

**Self-Assessment Instrument**

**Section One / Standard One: Human**

**1.0 Standard One**

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.
**Vision Statement**

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (*Co-Workers*, p. 36).


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<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
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<tr>
<td>1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.</td>
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<tr>
<td>1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companionship.</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>1.3 Engage in continuing lifelong formation through programs or practices of on-going ministerial development and personal growth.</td>
<td>3 _____ 2 _____ 1 _____</td>
<td></td>
</tr>
<tr>
<td>1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community,</td>
<td>3 _____ 2 _____ 1 _____</td>
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personal relationships, and ministry.

| 1.6 Manifest psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (Co-Workers, p. 36). | 3 _____ 2 _____ 1 _____ |
| 1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making | 3 _____ 2 _____ 1 _____ |
| 1.8. Be mindful and understand the role that family systems and dynamics play in the personal development of the minister. | 3 _____ 2 _____ 1 _____ |

**Section One Summary Reflections and Conclusions**

- Describe your strengths for ministry:
  
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- Summarize your need(s) for further development:
  
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- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  
  - 
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Section Two / Standard Two: Spiritual

2.0 Standard Two
Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement
Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching.

Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).

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<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
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<tr>
<td>2.1 Embody an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.</td>
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<tr>
<td>2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (Was 2.3-order switched).</td>
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<tr>
<td>2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition. (Was 2.2-order switched).</td>
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<td>2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, and the value of their expression in liturgical and communal prayer.</td>
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<td>2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.</td>
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<td>2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (Was 2.7-order switched)</td>
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<td>2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel. (Was 2.6-order switched)</td>
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<td>2.8 Display openness to ecumenical prayer, work, and practices that promote Christian unity and acknowledge the gifts afforded the human community from the various world religions.</td>
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<tr>
<td>2.9 Model the spirit of Jesus in one’s life and identify with and promote the global mission of the Church.</td>
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<td>2.10 Develop a spirituality responsive to diverse cultural expressions based on conversion, communion, mission, and solidarity.</td>
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<td>2.11 Utilize social media and modern technology to foster and develop communal spirituality.</td>
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Section Two Summary Reflections and Conclusions

• Describe your strengths for ministry:

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• Summarize your need(s) for further development:

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• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

• Calculate the average of your rankings and record it here:

________________________________________________________________________

Section Three / Standard Three: Intellectual

3.0 Standard Three
A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement
“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

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<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
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<tbody>
<tr>
<td>3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation</td>
<td>3 _____ 2 ____ 1 ____</td>
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of Scripture and tradition, in accord with *Dei Verbum.*

| 3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology. | 3 _____  
| | 2 _____  
| | 1 _____ |

| 3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice. | 3 _____  
| | 2 _____  
| | 1 _____ |

| 3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the Church, theologies of liturgy, worship, and sacraments, and traditions of liturgical spirituality. | 3 _____  
| | 2 _____  
| | 1 _____ |

| 3.5 Moral theology and Catholic social teaching. Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth. | 3 _____  
| | 2 _____  
| | 1 _____ |

| 3.6 Pastoral theology. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies. | 3 _____  
| | 2 _____  
| | 1 _____ |

| 3.7 Spirituality. Know and integrate the history and theology of Catholic spiritual traditions. | 3 _____  
| | 2 _____  
| | 1 _____ |
3.8 *Canon law*. Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.

| 3 | 2 | 1 |

3.9 *Ecumenism and interfaith engagement*. Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaborations with others.

| 3 | 2 | 1 |

3.10 *Social sciences and humanities*. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

| 3 | 2 | 1 |

3.11 *Culture and language studies*. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.

| 3 | 2 | 1 |

**Section Three Summary Reflections and Conclusions**

- **Describe your strengths for ministry:**

  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________

- **Summarize your need(s) for further development:**

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  ____________________________________________________________
  ____________________________________________________________

- **How will you address your need(s) for further development?** (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

  ____________________________________________________________
  ____________________________________________________________
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Section Four/Standard Four: Pastoral

4.0 Standard Four
A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement
As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

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<tr>
<td>4.1 Exercise sound practices of compassionate pastoral practices.</td>
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<tr>
<td>4.2 Empower people to inculturate the Gospel through critical reflection of their own culture, fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.</td>
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<tr>
<td>4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.</td>
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### 4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.

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### 4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management.

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### 4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.

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### 4.7 Continually seek opportunities to improve knowledge, attitudes and skills that directly pertain to effective functioning in the ministry setting.

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### 4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.

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### Section Four Summary Reflections and Conclusions

- **Describe your strengths for ministry:**
  
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  ____________________________________________

- **Summarize your need(s) for further development:**
  
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  ____________________________________________
  ____________________________________________

- **How will you address your need(s) for further development?** (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  
  ____________________________________________
  ____________________________________________
  ____________________________________________

116
Calculate the average of your rankings and record it here:

---

Section Five / Specialized Competencies for a Diocesan Director of Worship

<table>
<thead>
<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
</tr>
</thead>
<tbody>
<tr>
<td>DW 1 Demonstrate facility with the Church’s official liturgical books and be able to implement the various rites of the Church in their appropriate liturgical contexts.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>DW 2 Demonstrate knowledge and understanding of current legislation, documentation, and pastoral practice in order to prepare liturgical rites and celebrations.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>DW 3 Demonstrate an ability to evaluate liturgical celebrations in fidelity to the official liturgical books and Catholic liturgical theology.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>DW 4 Develop parish liturgical and music guidelines and policies in accord with universal and diocesan norms.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>DW 5 Demonstrate an ability to explain the history of Catholic liturgy and the cultural contexts which impacted it.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>DW 6 Demonstrate an understanding of the Liturgical Year by appropriately celebrating the seasons, weeks, days, and hours of the year.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>DW 7 Demonstrate a knowledge of the sanctoral cycle and its place within the liturgical year.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>DW 8 Demonstrate proficiency and intercultural sensitivity in preparing, coordinating, and implementing communal celebrations which respect assemblies of various languages and cultural groups.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
</tbody>
</table>

117
| DW 9 Demonstrate familiarity with the richness of the devotional and sacramental life of the Church and guide its authentic celebration in a parish or broader context. | 3 _____
| | 2 _____
| | 1 _____ |
| DW 10 Demonstrate an understanding of the ritual, spiritual, and cultural dimensions of music as integral to the sacred liturgy, and demonstrate the ability to collaborate in evaluating its musical, liturgical, and pastoral appropriateness in a particular rite. | 3 _____
| | 2 _____
| | 1 _____ |
| DW 11 Develop a parish program for the effective formation, training, enrichment, supervision, and evaluation of liturgical ministers and a similar program for a parish worship committee. | 3 _____
| | 2 _____
| | 1 _____ |
| DW 12 Create opportunities for liturgical catechesis: catechesis through liturgy, catechesis for liturgy, and the link between liturgy and social justice. | 3 _____
| | 2 _____
| | 1 _____ |
| DW 13 Develop a comprehensive and long-range vision for parish liturgical life based on Church documents and directives. | 3 _____
| | 2 _____
| | 1 _____ |

Section Five Summary Reflections and Conclusions

- Describe your strengths for ministry:

  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

- Summarize your need(s) for further development:

  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

  __________________________________________________________
• Calculate the average of your rankings and record it here:

Concluding Reflections
Review each of the sections of the self-assessment, with special attention to your summary reflections and conclusions at the end of each section, and then proceed to respond to the following:

• My principal strengths relative to the standards and core competencies are:

• My principal strengths relative to the specialized competencies are:

• Based on this self-assessment, I need further development in the following areas:

Ministerial Development Planning Worksheet

1. Competency in need of further development:

2. Learning objective(s):
3. Brainstorm approaches you could use to meet your learning objective(s):

4. Decisions and deadlines:

5. Evaluate and document:

Some Approaches to Ministerial Development

Knowledge and Understanding
Reading, coursework, workshops, interviews, web searches, consultations with experts, Problem-solving discussion, case discussion, critical incident process, case method

Skills
Observations, role play, skills practice, drills, performance feedback, coaching

Attitudes and Values
Critical incident process, case method, lecture, debate, guided discussion, experience-sharing discussion, role playing, critical incident process
4.6.3.2 Self-Assessment for Parish Director of Liturgy

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS

Self-Assessment Relative to the National Certification Standards Parish Director of Liturgy

Introduction

This self-assessment is based upon the National Certification Standards for Lay Ecclesial Ministers and is designed to assist candidates for certification to assess their competence relative to those standards and their respective competencies, including the specialized competencies of a given ministry specialization. Submission of a completed self-assessment is a requirement for certification.

This self-assessment is comprehensive and detailed and will take some time to complete. Candidates are encouraged to give it the time it demands. Once completed, it will highlight strengths as well as areas in need of further attention. At the conclusion of the self-assessment is a “ministerial development planning” worksheet that is provided to assist candidates in (a) developing specific plans to address gaps and areas of weakness so as to address these in advance of portfolio submission; and (b) in developing specific plans for ongoing development after certification.

The format of the self-assessment is as follows:

- There are five sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral) and a fifth devoted to specialized competencies related to a given ministry specialization.
- Under each section are listed the competencies that comprise the heart of the self-assessment. Each competency statement calls for reflection and response as follows: (a) evidence of competence, (b) priority level, (c) rating, (d) comment. See below for more detail.
- To assist in the self-assessment, competency indicators are provided at the conclusion of the first four sections (the specialized competencies have no indicators). The indicators provide more information on what competence looks like.
- At the conclusion of the self-assessment there is a “ministerial development planning” worksheet that may be replicated as often as necessary to assist candidates in their planning to address any deficiencies.
Instructions

1. **Section Review:** Choose a section to work on, review all the competencies in that section, then begin with the first competency statement in that section. Indicators are provided (and may be found in Appendix 2) that can be used in determining one’s level competency level. Important: the indicators serve *only* as examples and should be understood solely as a resource, not a checklist of requirements.

2. **Evidence of Competence:** Evidence may include formal education such as courses, training, workshops, practicums, projects, internships, etc., along with examples from your history of ministry in which the particular competency was demonstrated.
   (Note: Successful completion of coursework or training, although important, when taken alone does not constitute evidence of competence.)
   Use the provided indicators for assistance in this step.

3. **Rating:** Use the following scale to rate yourself relative to that competency statement.

   - **3 / Strong Competence:** There is significant evidence of education and experience that substantiates strong competence.
   - **2 / Adequate Competence:** There is moderate evidence of education and experience that substantiates adequate competence.
   - **1 / Needs Work:** There is little or no evidence of education and/or experience.

   **Comment:** Consider (a) how this competency may be documented in your portfolio; and (b) how you will address any areas in need of more work.

Self-Assessment Instrument

Section One / Standard One: Human

**1.0 Standard One**
Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

**Vision Statement**

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and
value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (*Co-Workers*, p. 36).


<table>
<thead>
<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.</td>
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<td>3 _____</td>
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<td></td>
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<td>2 _____</td>
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<td></td>
<td></td>
<td>1 _____</td>
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<tr>
<td>1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companionsing.</td>
<td></td>
<td>3 _____</td>
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<tr>
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<td>2 _____</td>
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<td></td>
<td>1 _____</td>
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<tr>
<td>1.3 Engage in continuing lifelong formation through programs or practices of ongoing ministerial development and personal growth.</td>
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<td>3 _____</td>
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<td>2 _____</td>
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<td>1 _____</td>
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<tr>
<td>1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.</td>
<td></td>
<td>3 _____</td>
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<td></td>
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<td>1 _____</td>
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<tr>
<td>1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry.</td>
<td></td>
<td>3 _____</td>
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<tr>
<td></td>
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<td>2 _____</td>
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<tr>
<td></td>
<td></td>
<td>1 _____</td>
</tr>
<tr>
<td>1.6 Manifest &quot;psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers&quot; (<em>Co-Workers</em>, p. 36).</td>
<td></td>
<td>3 _____</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2 _____</td>
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<td></td>
<td></td>
<td>1 _____</td>
</tr>
</tbody>
</table>
1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making

1.8. Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.

Section One Summary Reflections and Conclusions

• Describe your strengths for ministry:

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

• Summarize your need(s) for further development:

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

• Calculate the average of your rankings and record it here:

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
Section Two / Standard Two: Spiritual

2.0 Standard Two

2.1 Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).

<table>
<thead>
<tr>
<th>COMPETENCY</th>
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</tr>
</thead>
<tbody>
<tr>
<td>2.1 Embody an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (Was 2.3-order switched).</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition. (Was 2.2-order switched).</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
</tbody>
</table>
| 2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, and the value of their expression in liturgical and communal prayer. | 3 _____
| | 2 _____
| | 1 _____
| 2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values. | 3 _____
| | 2 _____
| | 1 _____
| 2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (Was 2.7-order switched) | 3 _____
| | 2 _____
| | 1 _____
| 2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel. (Was 2.6-order switched) | 3 _____
| | 2 _____
| | 1 _____
| 2.8 Display openness to ecumenical prayer, work, and practices that promote Christian unity and acknowledge the gifts afforded the human community from the various world religions. | 3 _____
| | 2 _____
| | 1 _____
| 2.9 Model the spirit of Jesus in one’s life and identify with and promote the global mission of the Church. | 3 _____
| | 2 _____
| | 1 _____
| 2.10 Develop a spirituality responsive to diverse cultural expressions based on conversion, communion, mission, and solidarity. | 3 _____
| | 2 _____
| | 1 _____
| 2.11 Utilize social media and modern technology to foster and develop communal spirituality. | 3 _____
| | 2 _____
| | 1 _____

Section Two Summary Reflections and Conclusions

• Describe your strengths for ministry:

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

• Summarize your need(s) for further development:

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

• Calculate the average of your rankings and record it here:

________________________________________________________________________

Section Three / Standard Three: Intellectual

3.0 Standard Three

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.
<table>
<thead>
<tr>
<th>COMPETENCY</th>
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<th>RATING</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition, in accord with <em>Dei Verbum</em>.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the Church, theologies of liturgy, worship, and sacraments, and traditions of liturgical spirituality.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>3.5 Moral theology and Catholic social teaching. Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>3.6 Pastoral theology. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>Section</td>
<td>Description</td>
<td>Rating</td>
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<tr>
<td>3.7</td>
<td>Spirituality. Know and integrate the history and theology of Catholic spiritual traditions.</td>
<td>3 _____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>3.8</td>
<td>Canon law. Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.</td>
<td>3 _____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>3.9</td>
<td>Ecumenism and interfaith engagement. Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaborations with others.</td>
<td>3 _____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>3.10</td>
<td>Social sciences and humanities. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.</td>
<td>3 _____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>3.11</td>
<td>Culture and language studies. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.</td>
<td>3 _____ 2 ____ 1 ____</td>
</tr>
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</table>

**Section Three Summary Reflections and Conclusions**

- Describe your strengths for ministry:
  
  ______________________________________________________
  ______________________________________________________

- Summarize your need(s) for further development:
  
  ______________________________________________________
  ______________________________________________________

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• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________

• Calculate the average of your rankings and record it here:

________________________________________________________________________________________

Section Four/Standard Four: Pastoral

4.0 Standard Four

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

<table>
<thead>
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<th>COMPETENCY</th>
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<tbody>
<tr>
<td>4.1 Exercise sound practices of compassionate pastoral practices.</td>
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<td>1 _____</td>
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<tr>
<td>4.2 Empower people to inculcate the Gospel through critical reflection of their own culture, fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.</td>
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<td>3 _____</td>
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<tr>
<td><strong>4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.</strong></td>
<td><strong>3 _____</strong>&lt;br&gt;<strong>2 _____</strong>&lt;br&gt;<strong>1 ____</strong></td>
<td></td>
</tr>
<tr>
<td><strong>4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.</strong></td>
<td><strong>3 _____</strong>&lt;br&gt;<strong>2 _____</strong>&lt;br&gt;<strong>1 ____</strong></td>
<td></td>
</tr>
<tr>
<td><strong>4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management.</strong></td>
<td><strong>3 _____</strong>&lt;br&gt;<strong>2 _____</strong>&lt;br&gt;<strong>1 ____</strong></td>
<td></td>
</tr>
<tr>
<td><strong>4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.</strong></td>
<td><strong>3 _____</strong>&lt;br&gt;<strong>2 _____</strong>&lt;br&gt;<strong>1 ____</strong></td>
<td></td>
</tr>
<tr>
<td><strong>4.7 Continually seek opportunities to improve knowledge, attitudes and skills that directly pertain to effective functioning in the ministry setting.</strong></td>
<td><strong>3 _____</strong>&lt;br&gt;<strong>2 _____</strong>&lt;br&gt;<strong>1 ____</strong></td>
<td></td>
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<tr>
<td><strong>4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.</strong></td>
<td><strong>3 _____</strong>&lt;br&gt;<strong>2 _____</strong>&lt;br&gt;<strong>1 ____</strong></td>
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**Section Four Summary Reflections and Conclusions**

- Describe your strengths for ministry:
  
  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

- Summarize your need(s) for further development:
  
  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  
  __________________________________________________________
• Calculate the average of your rankings and record it here:

Section Five / Specialized Competencies for a Parish Director of Liturgy

<table>
<thead>
<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
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</thead>
<tbody>
<tr>
<td>DL 1</td>
<td>Demonstrate facility with the Church’s official liturgical books and be able to implement the various rites of the Church in their appropriate liturgical contexts.</td>
<td>3 _____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>DL 2</td>
<td>Demonstrate knowledge and understanding of current legislation, documentation, and pastoral practice in order to prepare liturgical rites and celebrations.</td>
<td>3 _____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>DL 3</td>
<td>Demonstrate an ability to evaluate liturgical celebrations in fidelity to the official liturgical books and Catholic liturgical theology.</td>
<td>3 _____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>DL 4</td>
<td>Follow guidelines and policies in accord with universal and diocesan norms.</td>
<td>3 _____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>DL 5</td>
<td>Demonstrate an ability to explain the history of Catholic liturgy and the cultural contexts which impacted it.</td>
<td>3 _____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>DL 6</td>
<td>Demonstrate a knowledge of the Liturgical Year by appropriately celebrating seasons, weeks, days, and hours of the year.</td>
<td>3 _____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>DL 7</td>
<td>Demonstrate a knowledge of the sanctoral cycle and its place within the liturgical year.</td>
<td>3 _____ 2 ____ 1 ____</td>
</tr>
</tbody>
</table>
| DL 8 Demonstrate proficiency and intercultural sensitivity in preparing, coordinating, and implementing communal celebrations which respect assemblies of various languages and cultural groups. | 3 ___  
2 ___  
1 ___ |
| DL 9 Demonstrate familiarity with the richness of the devotional and sacramental life of the Church and guide its authentic celebration in a parish or broader context. | 3 ___  
2 ___  
1 ___ |
| DL 10 Demonstrate an understanding of the ritual, spiritual, and cultural dimensions of music as integral to the sacred liturgy, and demonstrate the ability to evaluate its musical, liturgical, and pastoral appropriateness in a particular rite. | 3 ___  
2 ___  
1 ___ |
| DL 11 In collaboration with the diocesan Office of Worship, develop a parish program for the effective formation, training, enrichment, supervision, and evaluation of liturgical ministers. | 3 ___  
2 ___  
1 ___ |
| DL 12 Create opportunities for liturgical catechesis: catechesis through liturgy, catechesis for liturgy, and the link between liturgy and social justice. | 3 ___  
2 ___  
1 ___ |
| DL 13 With the pastor, develop a comprehensive and long range vision for parish liturgical life based on Church documents and directives. | 3 ___  
2 ___  
1 ___ |

Section Five Summary Reflections and Conclusions

- Describe your strengths for ministry:
  _________________________________________________________________
  _________________________________________________________________
  _________________________________________________________________

- Summarize your need(s) for further development:
  _________________________________________________________________
  _________________________________________________________________
• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

• Calculate the average of your rankings and record it here:

Concluding Reflections

Review each of the sections of the self-assessment, with special attention to your summary reflections and conclusions at the end of each section, and then proceed to respond to the following:

• My principal strengths relative to the standards and core competencies are:

• My principal strengths relative to the specialized competencies are:

• Based on this self-assessment, I need further development in the following areas:
Ministerial Development Planning
Worksheet

1. Competency in need of further development:

________________________________________________________________________

2. Learning objective(s):

________________________________________________________________________

________________________________________________________________________

3. Brainstorm approaches you could use to meet your learning objective(s):

________________________________________________________________________

________________________________________________________________________

4. Decisions and deadlines:

________________________________________________________________________

5. Evaluate and document:

________________________________________________________________________

________________________________________________________________________

Some Approaches to Ministerial Development

Knowledge and Understanding
Reading, coursework, workshops, interviews, web searches, consultations with experts, Problem-solving discussion, case discussion, critical incident process, case method

Skills
Observations, role play, skills practice, drills, performance feedback, coaching

Attitudes and Values
Critical incident process, case method, lecture, debate, guided discussion, experience-sharing discussion, role playing, critical incident process
4.6.3.3 Self-Assessment for Parish Life Coordinator

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS

Self-Assessment Relative to the National Certification Standards:

Parish Life Coordinator

Introduction

This self-assessment is based upon the National Certification Standards for Lay Ecclesial Ministers and is designed to assist candidates for certification to assess their competence relative to those standards and their respective competencies, including the specialized competencies of a given ministry specialization. Submission of a completed self-assessment is a requirement for certification and renewal of certification.

This self-assessment is comprehensive and detailed and will take some time to complete. Candidates are encouraged to give it the time it demands. Once completed, it will highlight strengths as well as areas in need of further attention. At the conclusion of the self-assessment is a “ministerial development planning” worksheet that is provided to assist candidates in (a) developing specific plans to address gaps and areas of weakness so as to address these in advance of portfolio submission; and (b) in developing specific plans for ongoing development after certification.

The format of the self-assessment is as follows:

• There are five sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral) and a fifth devoted to specialized competencies related to a Pastoral Associate.
• Under each section are listed the competencies that comprise the heart of the self-assessment. Each competency statement calls for reflection and response as follows: (a) evidence of competence, (b) priority level, (c) rating, (d) comment. See below for more detail.
• To assist in the self-assessment, competency indicators are provided at the conclusion of the first four sections (the specialized competencies have no indicators). The indicators provide more information on what competence looks like.
• At the conclusion of the self-assessment there is a “ministerial development planning” worksheet that may be replicated as often as necessary to assist candidates in their planning to address any deficiencies.

Instructions

1. Section Review: Choose a section to work on, review all the competencies in that section, then begin with the first competency statement in that section. Indicators are provided (and may be found in Appendix 2) that can be used in determining one’s competency level. Important: the indicators serve only as examples and should be understood solely as a resource, not a checklist of requirements.
2. **Evidence of Competence:** Evidence may include formal education such as courses, training, workshops, practicums, projects, internships, etc., along with examples from your history of ministry in which the particular competency was demonstrated. (Note: Successful completion of coursework or training, although important, when taken alone does not constitute evidence of competence.) Use the provided indicators for assistance in this step.

3. **Rating:** Use the following scale to rate yourself relative to that competency statement.

   - **3 / Strong Competence:** There is significant evidence of education and experience that substantiates strong competence.
   - **2 / Adequate Competence:** There is moderate evidence of education and experience that substantiates adequate competence.
   - **1 / Needs Work:** There is little or no evidence of education and/or experience.

**Comment:** Consider (a) how this competency may be documented in your portfolio; and (b) how you will address any areas in need of more work.

## Self-Assessment Instrument

### Section One / Standard One: Human

1.0 **Standard One**

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

**Vision Statement**

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (*Co-Workers*, p. 36).


<table>
<thead>
<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
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</thead>
<tbody>
<tr>
<td>1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.</td>
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<tr>
<td>1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companioning.</td>
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<tr>
<td>1.3 Engage in continuing lifelong formation through programs or practices of ongoing ministerial development and personal growth.</td>
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<tr>
<td>1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.</td>
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<tr>
<td>1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry.</td>
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<tr>
<td>1.6 Manifest &quot;psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers&quot; (Co-Workers, p. 36).</td>
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<td>3</td>
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<td>2</td>
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<tr>
<td>1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making</td>
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<tr>
<td>1.8. Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.</td>
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<td>2</td>
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</table>
Section One Summary Reflections and Conclusions

• Describe your strengths for ministry:
  _____________________________________________________________________________
  _____________________________________________________________________________
  _____________________________________________________________________________

• Summarize your need(s) for further development:
  _____________________________________________________________________________
  _____________________________________________________________________________
  _____________________________________________________________________________

• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  _____________________________________________________________________________
  _____________________________________________________________________________
  _____________________________________________________________________________

• Calculate the average of your rankings and record it here:
  _____________________________________________________________________________

Section Two / Standard Two: Spiritual

2.0 Standard Two

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).
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<thead>
<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1 Embody an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (Was 2.3-order switched).</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition. (Was 2.2-order switched).</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, and the value of their expression in liturgical and communal prayer.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (Was 2.7-order switched)</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel. (Was 2.6-order switched)</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.8 Display openness to ecumenical prayer, work, and practices that promote Christian unity and acknowledge the gifts afforded the human community from the various world religions.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
</tbody>
</table>
Section Two Summary Reflections and Conclusions

- Describe your strengths for ministry:
  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

- Summarize your need(s) for further development:
  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

- Calculate the average of your rankings and record it here:
  __________________________________________________________

Section Three / Standard Three: Intellectual

3.0 Standard Three

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic
theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

<table>
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<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
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</thead>
<tbody>
<tr>
<td>3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition, in accord with <em>Dei Verbum</em>.</td>
<td>3 _____ 2 _____ 1 ____</td>
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<tr>
<td>3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.</td>
<td>3 _____ 2 _____ 1 ____</td>
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<tr>
<td>3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.</td>
<td>3 _____ 2 _____ 1 ____</td>
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<tr>
<td>3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the Church, theologies of liturgy, worship, and sacraments, and traditions of liturgical spirituality.</td>
<td>3 _____ 2 _____ 1 ____</td>
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<tr>
<td>3.5 Moral theology and Catholic social teaching. Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
</tbody>
</table>
### Section Three Summary Reflections and Conclusions

- **3.6 Pastoral theology.** Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.

- **3.7 Spirituality.** Know and integrate the history and theology of Catholic spiritual traditions.

- **3.8 Canon law.** Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.

- **3.9 Ecumenism and interfaith engagement.** Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaborations with others.

- **3.10 Social sciences and humanities.** Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

- **3.11 Culture and language studies.** Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.

<table>
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<tr>
<th>Section Three Summary Reflections and Conclusions</th>
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<tbody>
<tr>
<td>• Describe your strengths for ministry:</td>
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| • Summarize your need(s) for further development: |
| ...................................................................... |
| ...................................................................... |
| ...................................................................... |
• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

___________________________________________________________________________
_____________________________________________________________________________
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• Calculate the average of your rankings and record it here:

___________________________________________________________________________

Section Four/Standard Four: Pastoral

4.0 Standard Four

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

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<th>COMPETENCY</th>
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<tr>
<td>4.1 Exercise sound practices of compassionate pastoral practices.</td>
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<tr>
<td>4.2 Empower people to inculturate the Gospel through critical reflection of their own culture, fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.</td>
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</table>
| 4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents. | 3 ____  
| | 2 ____  
| | 1 ____  
| 4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel. | 3 ____  
| | 2 ____  
| | 1 ____  
| 4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management. | 3 ____  
| | 2 ____  
| | 1 ____  
| 4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers. | 3 ____  
| | 2 ____  
| | 1 ____  
| 4.7 Continually seek opportunities to improve knowledge, attitudes and skills that directly pertain to effective functioning in the ministry setting. | 3 ____  
| | 2 ____  
| | 1 ____  
| 4.8 Develop, nurture, and participate in the prayer life of the community in which one serves. | 3 ____  
| | 2 ____  
| | 1 ____  

**Section Four Summary Reflections and Conclusions**

- **Describe your strengths for ministry:**
  
  -  
  -  
  -  

- **Summarize your need(s) for further development:**
  
  -  
  -  
  -  

- **How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)**
  
  -  
  -  
  -  

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Calculate the average of your rankings and record it here:

<table>
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<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
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</thead>
<tbody>
<tr>
<td>PLC 1 Exercise responsibility for coordinating the pastoral care of the parish in all of its dimensions, communal, liturgical, prophetic, catechetical, service, evangelization and administration.</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>PLC 2 Exhibit a capacity for leadership and collaboration in all aspects of parish life and ministry including the skills required for supervising staff and the multicultural competencies appropriate to the diversity of the community.</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>PLC 3 Seek the guidance of parishioners as expressed by the pastoral council, the parish finance council, and other collaborative structures in the parish and/or region.</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>PLC 4 Foster the spiritual growth of all parishioners and encourage them to put their talents and their baptismal gifts/charisms at the service of others.</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>PLC 5 Integrate Catholic social teachings principles within ministry by incorporating opportunities for justice and service to the Church and broader community and provide theological reflection on those opportunities.</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>PLC 6 Develop a parish rich in worship and prayer in all of its dimensions by collaborating with the worship committee and the sacramental minister (Canon 517.2) in providing for the liturgical and sacramental life of the parish.</td>
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</table>
| PLC 7 | Promote the ministry of the word and preach effectively in appropriate pastoral settings in accord with national and (arch)diocesan/eparchial norms. | 3 _____  
|       |                                                                                     | 2 _____  
|       |                                                                                     | 1 _____  |
| PLC 8 | Preside at liturgies, including Sunday celebrations in the absence of a priest, in accord with liturgical principles and national and (arch)diocesan/eparchial norms. | 3 _____  
|       |                                                                                     | 2 _____  
|       |                                                                                     | 1 _____  |
| PLC 9 | Provide pastoral care for those preparing for marriage and assistance to petitioners and respondents in marriage nullity cases. | 3 _____  
|       |                                                                                     | 2 _____  
|       |                                                                                     | 1 _____  |
| PLC 10| Exercise effective pastoral care for the sick, the dying, and the grieving in the parish community. | 3 _____  
|       |                                                                                     | 2 _____  
|       |                                                                                     | 1 _____  |
| PLC 11| Initiate, develop, and support specialized pastoral ministries according to the needs of the parish community. | 3 _____  
|       |                                                                                     | 2 _____  
|       |                                                                                     | 1 _____  |
| PLC 12| Collaborate in the catechesis and pastoral care of those preparing for sacraments and promote lifelong faith formation for all parishioners. | 3 _____  
|       |                                                                                     | 2 _____  
|       |                                                                                     | 1 _____  |
| PLC 13| Collaborate effectively with organizations, (arch)diocesan and parish staffs and groups, parish lay ecclesial ministers, the presbyteral moderator, and the sacramental moderator (Canon 517.2) | 3 _____  
|       |                                                                                     | 2 _____  
|       |                                                                                     | 1 _____  |
| PLC 14| Collaborate with the local (arch)diocese in a way that honors its vision for pastoral care of parishes, its programs for parish enrichment, its policies and procedures for parish administration, the sacramental moderator who represents the (arch)bishop and the (arch)diocese, and the deanery or regional structure in which the parish resides. | 3 _____  
|       |                                                                                     | 2 _____  
<p>|       |                                                                                     | 1 _____  |</p>
<table>
<thead>
<tr>
<th>PLC 15</th>
<th>Ensure the observance of all applicable civil laws in accepted non-profit management practices.</th>
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<thead>
<tr>
<th>PLC 16</th>
<th>Oversee the proper care for and use of parish’s facilities in accord with (arch)diocesan/eparchial norms and civil law.</th>
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### Section Five Summary Reflections and Conclusions

- Describe your strengths for ministry:
  
  ____________________________________________________  
  ____________________________________________________  
  ____________________________________________________  

- Summarize your need(s) for further development:
  
  ____________________________________________________  
  ____________________________________________________  
  ____________________________________________________  

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  
  ____________________________________________________  
  ____________________________________________________  
  ____________________________________________________  

- Calculate the average of your rankings and record it here:
  
  ____________________________________________________  

### Concluding Reflections

Review each of the sections of the self-assessment, with special attention to your summary reflections and conclusions at the end of each section, and then proceed to respond to the following:

- My principal strengths relative to the standards and core competencies are:
  
  ____________________________________________________  
  ____________________________________________________  
  ____________________________________________________  
  ____________________________________________________  
  ____________________________________________________  
  ____________________________________________________  
  ____________________________________________________  
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  ____________________________________________________  

149
• My principal strengths relative to the specialized competencies are:
  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________

• Based on this self-assessment, I need further development in the following areas:
  ____________________________________________________________
  ____________________________________________________________

Ministerial Development Planning Worksheet

1. Competency in need of further development: ________________________________
  ____________________________________________________________

2. Learning objective(s): _________________________________________________
  ____________________________________________________________

3. Brainstorm approaches you could use to meet your learning objective(s):
  ____________________________________________________________

4. Decisions and deadlines: _____________________________________________
  ____________________________________________________________

5. Evaluate and document:
  ____________________________________________________________

Some Approaches to Ministerial Development

Knowledge and Understanding
Reading, coursework, workshops, interviews, web searches, consultations with experts, Problem-solving discussion, case discussion, critical incident process, case method

Skills
Observations, role play, skills practice, drills, performance feedback, coaching

Attitudes and Values
Critical incident process, case method, lecture, debate, guided discussion, experience-sharing discussion, role playing, critical incident process
4.6.3.4 Self-Assessment for Pastoral Associate

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS

Self-Assessment Relative to the National Certification Standards:
Pastoral Associate

Introduction

This self-assessment is based upon the National Certification Standards for Lay Ecclesial Ministers and is designed to assist candidates for certification to assess their competence relative to those standards and their respective competencies, including the specialized competencies of a given ministry specialization. Submission of a completed self-assessment is a requirement for certification and renewal of certification.

This self-assessment is comprehensive and detailed and will take some time to complete. Candidates are encouraged to give it the time it demands. Once completed, it will highlight strengths as well as areas in need of further attention. At the conclusion of the self-assessment is a “ministerial development planning” worksheet that is provided to assist candidates in (a) developing specific plans to address gaps and areas of weakness so as to address these in advance of portfolio submission; and (b) in developing specific plans for ongoing development after certification.

The format of the self-assessment is as follows:

- There are five sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral) and a fifth devoted to specialized competencies related to a Pastoral Associate.
- Under each section are listed the competencies that comprise the heart of the self-assessment. Each competency statement calls for reflection and response as follows: (a) evidence of competence, (b) priority level, (c) rating, (d) comment. See below for more detail.
- To assist in the self-assessment, competency indicators are provided at the conclusion of the first four sections (the specialized competencies have no indicators). The indicators provide more information on what competence looks like.
- At the conclusion of the self-assessment there is a “ministerial development planning” worksheet that may be replicated as often as necessary to assist candidates in their planning to address any deficiencies.

Instructions

1. **Section Review:** Choose a section to work on, review all the competencies in that section, then begin with the first competency statement in that section. Indicators are provided (and may be found in Appendix 2) that can be used in determining one’s level competency level. Important: the indicators serve only as examples and should be understood solely as a resource, not a checklist of requirements.

2. **Evidence of Competence:** Evidence may include formal education such as courses, training, workshops, practicums, projects, internships, etc., along with examples from your history of ministry in which the particular competency was demonstrated. (Note: Successful completion of
coursework or training, although important, when taken alone does not constitute evidence of competence.) Use the provided indicators for assistance in this step.

3. **Rating:** Use the following scale to rate yourself relative to that competency statement.

   - **3 / Strong Competence:** There is significant evidence of education and experience that substantiates strong competence.
   - **2 / Adequate Competence:** There is moderate evidence of education and experience that substantiates adequate competence.
   - **1 / Needs Work:** There is little or no evidence of education and/or experience.

**Comment:** Consider (a) how this competency may be documented in your portfolio; and (b) how you will address any areas in need of more work.

**Self-Assessment Instrument**

**Section One / Standard One: Human**

**1.0 Standard One**

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

**Vision Statement**

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (*Co-Workers*, p. 36).


<table>
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<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
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<tbody>
<tr>
<td>1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.</td>
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</table>
1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companioning.

1.3 Engage in continuing lifelong formation through programs or practices of ongoing ministerial development and personal growth.

1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.

1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry.

1.6 Manifest "psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (Co-Workers, p. 36).

1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.

1.8 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.
Section One Summary Reflections and Conclusions

• Describe your strengths for ministry:
_____________________________________________________________________________
_____________________________________________________________________________
_______________________________________________________________________

• Summarize your need(s) for further development:
___________________________________________________________________________
_____________________________________________________________________________
_________________________________________________________________________

• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

• Calculate the average of your rankings and record it here:
_____________________________________________________________________________

Section Two / Standard Two: Spiritual

2.0 Standard Two

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).
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<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
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</thead>
<tbody>
<tr>
<td>2.1 Embody an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.</td>
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<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (Was 2.3-order switched).</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition. (Was 2.2-order switched).</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, and the value of their expression in liturgical and communal prayer.</td>
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<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.</td>
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<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (Was 2.7-order switched)</td>
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<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel. (Was 2.6-order switched)</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>2.8 Display openness to ecumenical prayer, work, and practices that promote Christian unity and acknowledge the gifts afforded the human community from the various world religions.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
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</tbody>
</table>
Section Two Summary Reflections and Conclusions

- Describe your strengths for ministry:
  
  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________

- Summarize your need(s) for further development:
  
  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  
  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________

- Calculate the average of your rankings and record it here:
  
  ____________________________________________________________

Section Three / Standard Three: Intellectual

3.0 Standard Three

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (*Co-Workers*, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic...
theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

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<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
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<tbody>
<tr>
<td>3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition, in accord with <em>Dei Verbum.</em></td>
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<tr>
<td>3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.</td>
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<tr>
<td>3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.</td>
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<tr>
<td>3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the Church, theologies of liturgy, worship, and sacraments, and traditions of liturgical spirituality,</td>
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<tr>
<td>3.5 Moral theology and Catholic social teaching. Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.</td>
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<tr>
<td>3.6 <em>Pastoral theology.</em> Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.</td>
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<tr>
<th>3.7 <em>Spirituality.</em> Know and integrate the history and theology of Catholic spiritual traditions.</th>
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<tr>
<th>3.8 <em>Canon law.</em> Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.</th>
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<tr>
<th>3.9 <em>Ecumenism and interfaith engagement.</em> Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaborations with others.</th>
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<tr>
<th>3.10 <em>Social sciences and humanities.</em> Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.</th>
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<tr>
<th>3.11 <em>Culture and language studies.</em> Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.</th>
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**Section Three Summary Reflections and Conclusions**

- Describe your strengths for ministry:
  
  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

- Summarize your need(s) for further development:
  
  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

158
• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

• Calculate the average of your rankings and record it here:

Section Four/Standard Four: Pastoral

4.0 Standard Four

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

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<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
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<tbody>
<tr>
<td>4.1 Exercise sound practices of compassionate pastoral practices.</td>
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<tr>
<td>4.2 Empower people to inculturate the Gospel through critical reflection of their own culture, fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.</td>
<td>3 _____</td>
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<tr>
<td>Section Four</td>
<td>Reflections and Conclusions</td>
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<tr>
<td>4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.</td>
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<tr>
<td>4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management.</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.</td>
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<tr>
<td>4.7 Continually seek opportunities to improve knowledge, attitudes and skills that directly pertain to effective functioning in the ministry setting.</td>
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<tr>
<td>4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.</td>
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</tbody>
</table>

Section Four Summary Reflections and Conclusions

- Describe your strengths for ministry:

- Summarize your need(s) for further development:

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
Section Five / Specialized Competencies for a Pastoral Associate

<table>
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<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
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<tbody>
<tr>
<td>PA 1 Exhibits a capacity for leadership and collaboration in all aspects of parish life and ministry including multicultural competencies appropriate to the diversity of the community.</td>
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<td>PA 2 Recognizes, addresses, respects, and assists with the implementation of the parish vision and mission.</td>
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<td>PA 3 Fosters the faith life of the community by providing opportunities that address the spiritual, moral, and lifelong formation of all parishioners.</td>
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<td>PA 4 Promotes evangelization as one of the primary activities of one’s ministry.</td>
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<td>PA 5 Demonstrates a sensitivity to the multicultural concerns that affect the community and seeks ways to celebrate its cultural diversity.</td>
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<tr>
<td>PA 6 Engages in appropriate and effective communication with persons of cultures other than one’s own and recognizes the need to develop intercultural competency.</td>
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<tr>
<td>PA 7 Integrates Catholic social teaching applications within ministry by incorporating opportunities for justice and service to the Church and broader community including theological reflection on those opportunities.</td>
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<tr>
<td>PA 8</td>
<td>Preach effectively in appropriate pastoral settings in accord with national and (arch)diocesan norms.</td>
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<thead>
<tr>
<th>PA 9</th>
<th>Presides at liturgies and prayer services, including Sunday celebrations in the absence of a priest, in accord with liturgical principles and national and (arch)diocesan/eparchial norms.</th>
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<tr>
<th>PA 10</th>
<th>Provides pastoral care and assistance to petitioners and respondents in marriage nullity cases.</th>
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<tr>
<th>PA 11</th>
<th>Collaborates in the catechesis and pastoral care of those preparing for sacraments.</th>
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<tr>
<th>PA 12</th>
<th>Exercises effective pastoral care of the sick, the dying, and the grieving in the parish community.</th>
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<tr>
<th>PA 13</th>
<th>Initiates, develops, and supports specialized pastoral ministries according to the needs of the parish community.</th>
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**Section Five Summary Reflections and Conclusions**

- **Describe your strengths for ministry:**

  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

- **Summarize your need(s) for further development:**

  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

- **How will you address your need(s) for further development?** (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

- **Calculate the average of your rankings and record it here:**

  __________________________________________________________
**Concluding Reflections**
Review each of the sections of the self-assessment, with special attention to your summary reflections and conclusions at the end of each section, and then proceed to respond to the following:

- **My principal strengths relative to the standards and core competencies are:**
  
- **My principal strengths relative to the specialized competencies are:**
  
- **Based on this self-assessment, I need further development in the following areas:**
  
**Ministerial Development Planning Worksheet**

1. Competency in need of further development: ________________________________

2. Learning objective(s): ___________________________________________________
   
3. Brainstorm approaches you could use to meet your learning objective(s):
   
4. Decisions and deadlines: ________________________________________________

5. Evaluate and document:
Some Approaches to Ministerial Development

Knowledge and Understanding
Reading, coursework, workshops, interviews, web searches, consultations with experts, Problem-solving discussion, case discussion, critical incident process, case method

Skills
Observations, role play, skills practice, drills, performance feedback, coaching

Attitudes and Values
Critical incident process, case method, lecture, debate, guided discussion, experience-sharing discussion, role playing, critical incident process
**4.6.3.5 Self-Assessment for Parish Business Manager**

**ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS**

**Self-Assessment Relative to the National Certification Standards:**

**Parish Business Manager**

**Introduction**

This self-assessment is based upon the National Certification Standards for Lay Ecclesial Ministers and is designed to assist candidates for certification to assess their competence relative to those standards and their respective competencies, including the specialized competencies of a given ministry specialization. Submission of a completed self-assessment is a requirement for certification and renewal of certification.

This self-assessment is comprehensive and detailed and will take some time to complete. Candidates are encouraged to give it the time it demands. Once completed, it will highlight strengths as well as areas in need of further attention. At the conclusion of the self-assessment is a “ministerial development planning” worksheet that is provided to assist candidates in (a) developing specific plans to address gaps and areas of weakness so as to address these in advance of portfolio submission; and (b) in developing specific plans for ongoing development after certification.

The format of the self-assessment is as follows:

- There are five sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral) and a fifth devoted to specialized competencies related to a Pastoral Associate.
- Under each section are listed the competencies that comprise the heart of the self-assessment. Each competency statement calls for reflection and response as follows: (a) evidence of competence, (b) priority level, (c) rating, (d) comment. See below for more detail.
- To assist in the self-assessment, competency indicators are provided at the conclusion of the first four sections (the specialized competencies have no indicators). The indicators provide more information on what competence looks like.
- At the conclusion of the self-assessment there is a “ministerial development planning” worksheet that should be completed to assist candidates in their planning to address any deficiencies.

**Instructions**

1. **Section Review:** Choose a section to work on, review all the competencies in that section, then begin with the first competency statement in that section. Indicators are provided (and may be found in Appendix 2) that can be used in determining one’s level competency level. Important: the indicators serve only as examples and should be understood solely as a resource, not a checklist of requirements.

2. **Evidence of Competence:** Evidence may include formal education such as courses, training, workshops, practicums, projects, internships, etc., along with examples from your history of ministry in which the particular competency was demonstrated. (Note: Successful completion of
coursework or training, although important, when taken alone does not constitute evidence of competence.) Use the provided indicators for assistance in this step.

3. **Rating:** Use the following scale to rate yourself relative to that competency statement.

   - **3 / Strong Competence:** There is significant evidence of education and experience that substantiates strong competence.
   - **2 / Adequate Competence:** There is moderate evidence of education and experience that substantiates adequate competence.
   - **1 / Needs Work:** There is little or no evidence of education and/or experience.

**Comment:** Consider (a) how this competency may be documented in your portfolio; and (b) how you will address any areas in need of more work.

**Self-Assessment Instrument**

**Section One / Standard One: Human**

**1.0 Standard One**

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

**Vision Statement**

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (*Co-Workers*, p. 36).

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<td>1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.</td>
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<td></td>
<td></td>
<td>2 _____</td>
</tr>
<tr>
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<tr>
<td>1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companioning.</td>
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<td>1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.</td>
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• Describe your strengths for ministry:
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

• Summarize your need(s) for further development:
___________________________________________________________________________
_____________________________________________________________________________
_________________________________________________________________________

• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
___________________________________________________________________________
_____________________________________________________________________________
_________________________________________________________________________

• Calculate the average of your rankings and record it here:
__________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

Section Two / Standard Two: Spiritual

2.0 Standard Two

3.0
Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).
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</tr>
</thead>
<tbody>
<tr>
<td>2.1 Embody an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (Was 2.3-order switched).</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition. (Was 2.2-order switched).</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, and the value of their expression in liturgical and communal prayer.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (Was 2.7-order switched)</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel. (Was 2.6-order switched)</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.8 Display openness to ecumenical prayer, work, and practices that promote Christian unity and acknowledge the gifts afforded the human community from the various world religions.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
</tbody>
</table>
2.9 Model the spirit of Jesus in one’s life and identify with and promote the global mission of the Church.

3 _____
2 _____
1 _____

2.10 Develop a spirituality responsive to diverse cultural expressions based on conversion, communion, mission, and solidarity.

3 _____
2 _____
1 _____

2.11 Utilize social media and modern technology to foster and develop communal spirituality.

3 _____
2 _____
1 _____

Section Two Summary Reflections and Conclusions

• Describe your strengths for ministry:

___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________

• Summarize your need(s) for further development:

___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________

• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________

• Calculate the average of your rankings and record it here:

___________________________________________________________________________

Section Three / Standard Three: Intellectual

4.0 Standard Three

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social
teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

<table>
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<th>COMPETENCY</th>
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<th>RATING</th>
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<tbody>
<tr>
<td>3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition, in accord with Dei Verbum.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the Church, theologies of liturgy, worship, and sacraments, and traditions of liturgical spirituality.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>3.5 Moral theology and Catholic social teaching. Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>3.6 Pastoral theology. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
</tbody>
</table>
### Section Three Summary Reflections and Conclusions

- **Describe your strengths for ministry:**
  
  __________________________________________________
  __________________________________________________
  __________________________________________________

- **Summarize your need(s) for further development:**
  
  __________________________________________________
  __________________________________________________
  __________________________________________________

- **How will you address your need(s) for further development?** (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  
  __________________________________________________
  __________________________________________________
• Calculate the average of your rankings and record it here:

Section Four/Standard Four: Pastoral

5.0 Standard Four

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

<table>
<thead>
<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
</tr>
</thead>
</table>
| 4.1 Exercise sound practices of compassionate pastoral practices. | | 3 ____  
2 ____  
1 ____ |
| 4.2 Empower people to inculturate the Gospel through critical reflection of their own culture, fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture. | | 3 ____  
2 ____  
1 ____ |
| 4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents. | | 3 ____  
2 ____  
1 ____ |
| 4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel. | 3 _____  
| 2 _____  
| 1 _____ |

| 4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management. | 3 _____  
| 2 _____  
| 1 _____ |

| 4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers. | 3 _____  
| 2 _____  
| 1 _____ |

| 4.7 Continually seek opportunities to improve knowledge, attitudes and skills that directly pertain to effective functioning in the ministry setting. | 3 _____  
| 2 _____  
| 1 _____ |

| 4.8 Develop, nurture, and participate in the prayer life of the community in which one serves. | 3 _____  
| 2 _____  
| 1 _____ |

### Section Four Summary Reflections and Conclusions

- Describe your strengths for ministry:

  ________________________________________________________________

  ________________________________________________________________

  ________________________________________________________________

- Summarize your need(s) for further development:

  ________________________________________________________________

  ________________________________________________________________

  ________________________________________________________________

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

  ________________________________________________________________

  ________________________________________________________________

  ________________________________________________________________

- Calculate the average of your rankings and record it here:

  ________________________________________________________________
## Section Five / Specialized Competencies for a Parish Business Manager

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<th>EVIDENCE OF COMPETENCE</th>
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</tr>
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<tbody>
<tr>
<td>PBM 1 Demonstrate and maintain accountability and transparency to all applicable entities and individuals.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>PBM 2 Apply general accepted accounting practices (GAAP) for non-profit organizations.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>PBM 3 Establish and manage comprehensive cash and asset management policies and procedures.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>PBM 4 Apply wide-ranging Human Resource best practices and ensures compliance with (arch)diocesan, federal, state, and local laws and directives.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>PBM 5 Coordinate care and maintenance of physical plant including working schedules, policies, and procedures guiding staff in applying stewardship principles and best practices.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>PBM 6 Utilize the basic vocabulary and “temporal goods” section of Canon Law and related to local diocesan norms in conjunction with civil law to assist with financial and temporal affairs related to parish goods and ministries.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>PBM 7 Ensure that the parish technological resources are sufficient and administered to achieve the parish, (arch)diocesan and universal Church mission.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>PBM 8 Understand and demonstrate the Catholic catechetical teachings related to stewardship.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
</tr>
<tr>
<td>PBM 9 Ensure that parish resources are allocated correctly to achieve the parish mission and work within fiscal means.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
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</tbody>
</table>
PBM 10 Integrate new technology trends and uses or directs the use of these to ensure parish communication remains current and relevant. | 3 ____  
| 2 ____  
| 1 ____ |

PBM 11 Use wide-ranging processes to fulfill all Church, government, and other agency requirements for compliance reporting and record-keeping. | 3 ____  
| 2 ____  
| 1 ____ |

PBM 12 Lead by personal example and Gospel values, supporting the pastor in setting high standards for leadership. | 3 ____  
| 2 ____  
| 1 ____ |

**Section Five Summary Reflections and Conclusions**

- Describe your strengths for ministry:
  
  • Summarize your need(s) for further development:

  • How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

  • Calculate the average of your rankings and record it here:

**Concluding Reflections**

Review each of the sections of the self-assessment, with special attention to your summary reflections and conclusions at the end of each section, and then proceed to respond to the following:

- My principal strengths relative to the standards and core competencies are:
• My principal strengths relative to the specialized competencies are:
  ____________________________________________
  ____________________________________________
  ____________________________________________

• Based on this self-assessment, I need further development in the following areas:
  ____________________________________________
  ____________________________________________
  ____________________________________________

**Ministerial Development Planning Worksheet**

1. Competency in need of further development: ________________________________
   ____________________________________________

2. Learning objective(s): ___________________________________________________
   ____________________________________________
   ____________________________________________
   ____________________________________________

3. Brainstorm approaches you could use to meet your learning objective(s):
   ____________________________________________
   ____________________________________________

4. Decisions and deadlines: _________________________________________________

5. Evaluate and document:
   ____________________________________________

**Some Approaches to Ministerial Development**

**Knowledge and Understanding**

Reading, coursework, workshops, interviews, web searches, consultations with experts, Problem-solving discussion, case discussion, critical incident process, case method
Skills
Observations, role play, skills practice, drills, performance feedback, coaching

Attitudes and Values
Critical incident process, case method, lecture, debate, guided discussion, experience-sharing discussion, role playing, critical incident process
4.6.3.6 Self-Assessment for Director of Music Ministries

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS

Self-Assessment Relative to the National Certification Standards:
Director of Music Ministries

Introduction

This self-assessment is based upon the National Certification Standards for Lay Ecclesial Ministers and is designed to assist candidates for certification to assess their competence relative to those standards and their respective competencies, including the specialized competencies of a given ministry specialization. Submission of a completed self-assessment is a requirement for certification and renewal of certification.

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3. **Rating:** Use the following scale to rate yourself relative to that competency statement.

- **3 / Strong Competence:** There is significant evidence of education and experience that substantiates strong competence.
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**Comment:** Consider (a) how this competency may be documented in your portfolio; and (b) how you will address any areas in need of more work.

### Self-Assessment Instrument

**Section One / Standard One: Human**

1.0 **Standard One**

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**Vision Statement**

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (*Co-Workers*, p. 36).


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• Summarize your need(s) for further development:

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• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

• Calculate the average of your rankings and record it here:

________________________________________________________

Section Two / Standard Two: Spiritual

2.0 Standard Two

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).
<table>
<thead>
<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
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</thead>
<tbody>
<tr>
<td>2.1 Embody an integrated spirituality formed by Scripture, theological</td>
<td></td>
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<tr>
<td>reflection, sacramental celebration, communal worship, and active</td>
<td></td>
<td>2 _____</td>
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<tr>
<td>participation in parish life.</td>
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<tr>
<td>2.2 Bear witness to the Eucharist as the source and summit of our lives</td>
<td></td>
<td>3 _____</td>
</tr>
<tr>
<td>both as individuals and within the Catholic community. (Was 2.3-order</td>
<td></td>
<td>2 _____</td>
</tr>
<tr>
<td>switched).</td>
<td></td>
<td>1 _____</td>
</tr>
<tr>
<td>2.3 Live a life of liturgical and private prayer that is both formed by</td>
<td></td>
<td>3 _____</td>
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<tr>
<td>and reflective of the breadth and depth of the Catholic spiritual</td>
<td></td>
<td>2 _____</td>
</tr>
<tr>
<td>tradition. (Was 2.2-order switched).</td>
<td></td>
<td>1 _____</td>
</tr>
<tr>
<td>2.4 Demonstrate an integration and value of the sacred arts, i.e., art,</td>
<td></td>
<td>3 _____</td>
</tr>
<tr>
<td>music, and architecture, and the value of their expression in liturgical</td>
<td></td>
<td>2 _____</td>
</tr>
<tr>
<td>and communal prayer.</td>
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<td>1 _____</td>
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<tr>
<td>2.5 Honor the call to ministry that is rooted in one’s baptism by</td>
<td></td>
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<tr>
<td>developing ministerial goals that flow from one’s spirituality and</td>
<td></td>
<td>2 _____</td>
</tr>
<tr>
<td>reflect an integration of Gospel values.</td>
<td></td>
<td>1 _____</td>
</tr>
<tr>
<td>2.6 Accept and articulate one’s ministerial vocation as coming from God</td>
<td></td>
<td>3 _____</td>
</tr>
<tr>
<td>and confirmed by the ecclesial community. (Was 2.7-order switched)</td>
<td></td>
<td>2 _____</td>
</tr>
<tr>
<td>2.7 Demonstrate an ability to discern the “signs of the times” and</td>
<td></td>
<td>3 _____</td>
</tr>
<tr>
<td>address current realities in the Church and the world in light of the</td>
<td></td>
<td>2 _____</td>
</tr>
<tr>
<td>Gospel. (Was 2.6-order switched)</td>
<td></td>
<td>1 _____</td>
</tr>
<tr>
<td>2.8 Display openness to ecumenical prayer, work, and practices that</td>
<td></td>
<td>3 _____</td>
</tr>
<tr>
<td>promote Christian unity and acknowledge the gifts afforded the human</td>
<td></td>
<td>2 _____</td>
</tr>
<tr>
<td>community from the various world religions.</td>
<td></td>
<td>1 _____</td>
</tr>
</tbody>
</table>
2.9 Model the spirit of Jesus in one’s life and identify with and promote the global mission of the Church.

2.10 Develop a spirituality responsive to diverse cultural expressions based on conversion, communion, mission, and solidarity.

2.11 Utilize social media and modern technology to foster and develop communal spirituality.

Section Two Summary Reflections and Conclusions

• Describe your strengths for ministry:

• Summarize your need(s) for further development:

• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

• Calculate the average of your rankings and record it here:

Section Three / Standard Three: Intellectual

3.0 Standard Three

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic
theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

<table>
<thead>
<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>3.1 Scripture and revelation.</strong></td>
<td>Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition, in accord with <em>Dei Verbum.</em></td>
<td>3 _____</td>
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<td></td>
<td></td>
<td>2 _____</td>
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<td></td>
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<tr>
<td><strong>3.2 Dogmatic theology.</strong></td>
<td>Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.</td>
<td>3 _____</td>
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<tr>
<td></td>
<td></td>
<td>2 _____</td>
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<tr>
<td></td>
<td></td>
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<tr>
<td><strong>3.3 Church history.</strong></td>
<td>Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.</td>
<td>3 _____</td>
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<td></td>
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<td>2 _____</td>
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<tr>
<td></td>
<td></td>
<td>1 _____</td>
</tr>
<tr>
<td><strong>3.4 Liturgical and sacramental theology.</strong></td>
<td>Know and integrate into ministerial practice the liturgy and rites of the Church, theologies of liturgy, worship, and sacraments, and traditions of liturgical spirituality.</td>
<td>3 _____</td>
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<td></td>
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<td>2 _____</td>
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<tr>
<td></td>
<td></td>
<td>1 _____</td>
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<tr>
<td><strong>3.5 Moral theology and Catholic social teaching.</strong></td>
<td>Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.</td>
<td>3 _____</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2 _____</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 _____</td>
</tr>
</tbody>
</table>
| 3.6 Pastoral theology. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies. | 3 _____ 
2 _____ 
1 ____ |
|---|---|
| 3.7 Spirituality. Know and integrate the history and theology of Catholic spiritual traditions. | 3 _____ 
2 _____ 
1 ____ |
| 3.8 Canon law. Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church. | 3 _____ 
2 _____ 
1 ____ |
| 3.9 Ecumenism and interfaith engagement. Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaborations with others. | 3 _____ 
2 _____ 
1 ____ |
| 3.10 Social sciences and humanities. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities. | 3 _____ 
2 _____ 
1 ____ |
| 3.11 Culture and language studies. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context. | 3 _____ 
2 _____ 
1 ____ |

**Section Three Summary Reflections and Conclusions**

- Describe your strengths for ministry:
  
  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________

- Summarize your need(s) for further development:
  
  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________

186
• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

____________________________________________________________________________

____________________________________________________________________________

• Calculate the average of your rankings and record it here:

____________________________________________________________________________

Section Four/Standard Four: Pastoral

4.0 Standard Four

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

<table>
<thead>
<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.1 Exercise sound practices of compassionate pastoral practices.</td>
<td></td>
<td>3 _____</td>
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<tr>
<td>2 _____</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 _____</td>
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<tr>
<td>4.2 Empower people to inculturate the Gospel through critical reflection of their own culture, fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.</td>
<td></td>
<td>3 _____</td>
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<tr>
<td>2 _____</td>
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</tr>
</tbody>
</table>
| 4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents. | 3 _____  
2 _____  
1 _____ |
| 4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel. | 3 _____  
2 _____  
1 _____ |
| 4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management. | 3 _____  
2 _____  
1 _____ |
| 4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers. | 3 _____  
2 _____  
1 _____ |
| 4.7 Continually seek opportunities to improve knowledge, attitudes and skills that directly pertain to effective functioning in the ministry setting. | 3 _____  
2 _____  
1 _____ |
| 4.8 Develop, nurture, and participate in the prayer life of the community in which one serves. | 3 _____  
2 _____  
1 _____ |

**Section Four Summary Reflections and Conclusions**

- Describe your strengths for ministry:

  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________

- Summarize your need(s) for further development:

  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________

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• Calculate the average of your rankings and record it here: ____________________________________________________

Section Five / Specialized Competencies for a Director of Music Ministries

<table>
<thead>
<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
</tr>
</thead>
<tbody>
<tr>
<td>DMM 1 Demonstrate knowledge of music theory and harmony, including basic understanding of orchestration, counterpoint and harmonic analysis.</td>
<td></td>
<td>3 ____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>DMM 2 Have knowledge of and competency in the historical treasury, contemporary body, and multicultural expressions of church music and demonstrate skills to use them effectively within the worship life of the parish or diocesan community.</td>
<td></td>
<td>3 ____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>DMM 3 Demonstrate knowledge of liturgical history, legislation, documentation, and current pastoral and cultural practices in order to prepare liturgical rites and celebrations.</td>
<td></td>
<td>3 ____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>DMM 4 Demonstrate knowledge of the rites of the Church and their theological underpinnings for preparing and planning parish and diocesan prayer and liturgical celebrations.</td>
<td></td>
<td>3 ____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>DMM 5 Promote and develop the art of music as an integral and necessary part of the sacred liturgy and as a constitutive element of the Catholic faith experience.</td>
<td></td>
<td>3 ____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>DMM 6 Demonstrate skills in leading congregational song, choral conducting, and at least one other musical specialization (organ, piano, guitar, voice).</td>
<td></td>
<td>3 ____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>DMM 7 Develop parish music and liturgy guidelines and policies in accord with universal and (arch)diocesan norms.</td>
<td></td>
<td>3 ____ 2 ____ 1 ____</td>
</tr>
<tr>
<td>DMM 8 Develop a</td>
<td></td>
<td>3 ____ 2 ____</td>
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</tbody>
</table>
comprehensive and long-range vision for the parish music and liturgical life based on Church documents and directives and sensitivity to intercultural needs in order to promote full, conscious, and active participation of all the people.

DMM 9 Recognize, motivate and empower musical talent and skills from the parish community with special attention to children, youth, and young adults.

Section Five Summary Reflections and Conclusions

• Describe your strengths for ministry:

_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

• Summarize your need(s) for further development:

_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

• Calculate the average of your rankings and record it here:

_____________________________________________________________________________

Concluding Reflections

Review each of the sections of the self-assessment, with special attention to your summary reflections and conclusions at the end of each section, and then proceed to respond to the following:

• My principal strengths relative to the standards and core competencies are:

_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

• My principal strengths relative to the specialized competencies are:

_____________________________________________________________________________
Ministerial Development Planning Worksheet

1. Competency in need of further development: ____________________________

2. Learning objective(s): ________________________________________________
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________

3. Brainstorm approaches you could use to meet your learning objective(s):
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________

4. Decisions and deadlines: ____________________________________________

5. Evaluate and document: _____________________________________________
   ________________________________________________________________
   ________________________________________________________________

Some Approaches to Ministerial Development

Knowledge and Understanding
Reading, coursework, workshops, interviews, web searches, consultations with experts, Problem-solving discussion, case discussion, critical incident process, case method

Skills
Observations, role play, skills practice, drills, performance feedback, coaching

Attitudes and Values
Critical incident process, case method, lecture, debate, guided discussion, experience-sharing discussion, role playing, critical incident process
4.6.3.7 Self-Assessment for Parish Catechetical Leader

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS

Self-Assessment Relative to the National Certification Standards:

Parish Catechetical Leader

Introduction

This self-assessment is based upon the National Certification Standards for Lay Ecclesial Ministers and is designed to assist candidates for certification to assess their competence relative to those standards and their respective competencies, including the specialized competencies of a given ministry specialization. Submission of a completed self-assessment is a requirement for certification and renewal of certification.

This self-assessment is comprehensive and detailed and will take some time to complete. Candidates are encouraged to give it the time it demands. Once completed, it will highlight strengths as well as areas in need of further attention. At the conclusion of the self-assessment is a “ministerial development planning” worksheet that is provided to assist candidates in (a) developing specific plans to address gaps and areas of weakness so as to address these in advance of portfolio submission; and (b) in developing specific plans for ongoing development after certification.

The format of the self-assessment is as follows:

• There are five sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral) and a fifth devoted to specialized competencies related to a Pastoral Associate.
• Under each section are listed the competencies that comprise the heart of the self-assessment. Each competency statement calls for reflection and response as follows: (a) evidence of competence, (b) priority level, (c) rating, (d) comment. See below for more detail.
• To assist in the self-assessment, competency indicators are provided at the conclusion of the first four sections (the specialized competencies have no indicators). The indicators provide more information on what competence looks like.
• At the conclusion of the self-assessment there is a “ministerial development planning” worksheet that should be completed to assist candidates in their planning to address any deficiencies.

Instructions

1. Section Review: Choose a section to work on, review all the competencies in that section, then begin with the first competency statement in that section. Indicators are provided (and may be found in Appendix 2) that can be used in determining one’s level competency level. Important: the indicators serve only as examples and should be understood solely as a resource, not a checklist of requirements.

2. Evidence of Competence: Evidence may include formal education such as courses, training, workshops, practicums, projects, internships, etc., along with examples from your history of
ministry in which the particular competency was demonstrated. (Note: Successful completion of coursework or training, although important, when taken alone does not constitute evidence of competence.) Use the provided indicators for assistance in this step.

3. **Rating:** Use the following scale to rate yourself relative to that competency statement.

   - **3 / Strong Competence:** There is significant evidence of education and experience that substantiates strong competence.
   - **2 / Adequate Competence:** There is moderate evidence of education and experience that substantiates adequate competence.
   - **1 / Needs Work:** There is little or no evidence of education and/or experience.

**Comment:** Consider (a) how this competency may be documented in your portfolio; and (b) how you will address any areas in need of more work.

**Self-Assessment Instrument**

**Section One / Standard One: Human**

1.0 **Standard One**

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

**Vision Statement**

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (*Co-Workers*, p. 36).


<table>
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<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
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<tbody>
<tr>
<td>1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.</td>
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<tr>
<td></td>
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</tr>
</tbody>
</table>
| 1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companionship. |   | 3  
|   |   | 2  
|   |   | 1  |
| 1.3 Engage in continuing lifelong formation through programs or practices of ongoing ministerial development and personal growth. |   | 3  
|   |   | 2  
|   |   | 1  |
| 1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships. |   | 3  
|   |   | 2  
|   |   | 1  |
| 1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry. |   | 3  
|   |   | 2  
|   |   | 1  |
| 1.6 Manifest "psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (*Co-Workers*, p. 36). |   | 3  
|   |   | 2  
|   |   | 1  |
| 1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making. |   | 3  
|   |   | 2  
|   |   | 1  |
| 1.8 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister. |   | 3  
|   |   | 2  
|   |   | 1  |
Section One Summary Reflections and Conclusions

• Describe your strengths for ministry:
  ___________________________________________________________________________
  ___________________________________________________________________________
  ___________________________________________________________________________

• Summarize your need(s) for further development:
  ___________________________________________________________________________
  ___________________________________________________________________________
  ___________________________________________________________________________

• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  ___________________________________________________________________________
  ___________________________________________________________________________
  ___________________________________________________________________________

• Calculate the average of your rankings and record it here:
  ___________________________________________________________________________

Section Two / Standard Two: Spiritual

2.0 Standard Two

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).
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<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1 Embody an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (Was 2.3-order switched).</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition. (Was 2.2-order switched).</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, and the value of their expression in liturgical and communal prayer.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.</td>
<td></td>
<td>3 _____ 2 _____ 1 _____</td>
</tr>
<tr>
<td>2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (Was 2.7-order switched)</td>
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<td>2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel. (Was 2.6-order switched)</td>
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<td>2.8 Display openness to ecumenical prayer, work, and practices that promote Christian unity and acknowledge the gifts afforded the human community from the various world religions.</td>
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2.9 Model the spirit of Jesus in one’s life and identify with and promote the global mission of the Church.

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2.10 Develop a spirituality responsive to diverse cultural expressions based on conversion, communion, mission, and solidarity.

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2.11 Utilize social media and modern technology to foster and develop communal spirituality.

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**Section Two Summary Reflections and Conclusions**

- Describe your strengths for ministry:
  - 
  - 
  -

- Summarize your need(s) for further development:
  - 
  - 

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  - 
  -

- Calculate the average of your rankings and record it here:

**Section Three / Standard Three: Intellectual**

### 3.0 Standard Three

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

**Vision Statement**

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (*Co-Workers*, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic
theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

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| 3.6 Pastoral theology. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies. | 3 ____  
2 ____  
1 ____ |
|---|---|
| 3.7 Spirituality. Know and integrate the history and theology of Catholic spiritual traditions. | 3 ____  
2 ____  
1 ____ |
|---|---|
| 3.8 Canon law. Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church. | 3 ____  
2 ____  
1 ____ |
|---|---|
| 3.9 Ecumenism and interfaith engagement. Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaborations with others. | 3 ____  
2 ____  
1 ____ |
|---|---|
| 3.10 Social sciences and humanities. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities. | 3 ____  
2 ____  
1 ____ |
|---|---|
| 3.11 Culture and language studies. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context. | 3 ____  
2 ____  
1 ____ |

Section Three Summary Reflections and Conclusions
- Describe your strengths for ministry:

_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

- Summarize your need(s) for further development:

_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________
• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

_____________________________________________________________________________

_____________________________________________________________________________

• Calculate the average of your rankings and record it here:

_____________________________________________________________________________

Section Four/Standard Four: Pastoral

4.0 Standard Four

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

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<tr>
<td>4.1 Exercise sound practices of compassionate pastoral practices.</td>
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<td>2 ____</td>
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<tr>
<td>4.2 Empower people to inculturate the Gospel through critical reflection of their own culture, fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.</td>
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<td>3 ____</td>
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<td>2 ____</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 ____</td>
</tr>
<tr>
<td>4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
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<tr>
<td>4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
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<tr>
<td>4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
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<tr>
<td>4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.</td>
<td>3 _____ 2 _____ 1 ____</td>
<td></td>
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<tr>
<td>4.7 Continually seek opportunities to improve knowledge, attitudes and skills that directly pertain to effective functioning in the ministry setting.</td>
<td>3 _____ 2 _____ 1 ____</td>
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<tr>
<td>4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.</td>
<td>3 _____ 2 _____ 1 ____</td>
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</table>

**Section Four Summary Reflections and Conclusions**

- Describe your strengths for ministry:
  ###################################################################################################
  ###################################################################################################
  ###################################################################################################

- Summarize your need(s) for further development:
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  ###################################################################################################
  ###################################################################################################

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  ###################################################################################################
  ###################################################################################################
  ###################################################################################################

- Calculate the average of your rankings and record it here:
  _______________
## Section Five / Specialized Competencies for a Parish Catechetical Leader

<table>
<thead>
<tr>
<th>COMPETENCY</th>
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<th>RATING</th>
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</table>
| **PCL 1** Direct the parish catechetical program through design, implementation, and evaluation of parish catechetical processes. | | 3 _____  
| | 2 _____  
| | 1 _____  |
| **PCL 2** Embrace the catechumenate as model and inspiration for all catechesis. | | 3 _____  
| | 2 _____  
| | 1 _____  |
| **PCL 3** Collaborate with stakeholders – pastor, staff, school personnel, appropriate committees and boards – to develop a comprehensive lifelong vision and plan for parish catechesis, based on ecclesial catechetical documents and correlated with the parish and (arch)diocesan vision. | | 3 _____  
| | 2 _____  
| | 1 _____  |
| **PCL 4** Ensure that catechesis is age-appropriate, sensitive to diverse cultural backgrounds, responsive to learning styles across the lifespan, and adapted to those with disabilities. | | 3 _____  
| | 2 _____  
| | 1 _____  |
| **PCL 5** Plan and evaluate catechetical ministry through the lens of evangelization, and ensure the centrality of catechesis in the development of the parish as an evangelizing community. | | 3 _____  
| | 2 _____  
| | 1 _____  |
| **PCL 6** Develop and implement parish catechetical policies in accord with (arch)diocesan policies and guidelines. | | 3 _____  
| | 2 _____  
| | 1 _____  |
| **PCL 7** Recognize and support parents in their role as the first educators of their children, implement programs that engage the family as an essential partner, and champion the family as domestic church. | | 3 _____  
| | 2 _____  
| | 1 _____  |
| PCL 8 | Recruit, form, and evaluate parish catechists, supporting them in their development as disciples, teachers, and witnesses of the faith. | 3 ____
|       |                                                                 | 2 ____
|       |                                                                 | 1 ____
| PCL 9 | Provide orientation and in-servicing of catechetical committee members and formation teams in their areas of responsibility. | 3 ____
|       |                                                                 | 2 ____
|       |                                                                 | 1 ____
| PCL 10| Exercise effective supervision of catechetical employees, catechists, and volunteers while fostering leadership abilities. | 3 ____
|       |                                                                 | 2 ____
|       |                                                                 | 1 ____
| PCL 11| Select effective catechetical resources, programs and processes, appropriate to particular audiences, in accord with national and (arch)diocesan guidelines, and utilizing suitable technology. | 3 ____
|       |                                                                 | 2 ____
|       |                                                                 | 1 ____
| PCL 12| Manage communications, maintain records, administer a budget, and advocate for resources and parish support for catechetical ministry. | 3 ____
|       |                                                                 | 2 ____
|       |                                                                 | 1 ____

**Section Five Summary Reflections and Conclusions**

- Describe your strengths for ministry:
  - ____________________________________________________________________________
  - ____________________________________________________________________________
  - ____________________________________________________________________________

- Summarize your need(s) for further development:
  - ____________________________________________________________________________
  - ____________________________________________________________________________
  - ____________________________________________________________________________

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  - ____________________________________________________________________________
  - ____________________________________________________________________________
  - ____________________________________________________________________________

- Calculate the average of your rankings and record it here:
  - ____________________________________________________________________________
Concluding Reflections
Review each of the sections of the self-assessment, with special attention to your summary reflections and conclusions at the end of each section, and then proceed to respond to the following:

• My principal strengths relative to the standards and core competencies are:
   __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

• My principal strengths relative to the specialized competencies are:
   __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

• Based on this self-assessment, I need further development in the following areas:
   __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

Ministerial Development Planning Worksheet

1. Competency in need of further development: _________________________________
   __________________________________________________________________________

2. Learning objective(s): _____________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

3. Brainstorm approaches you could use to meet your learning objective(s):
   __________________________________________________________________________
   __________________________________________________________________________

4. Decisions and deadlines: _________________________________________________
   __________________________________________________________________________

5. Evaluate and document:
   __________________________________________________________________________
Some Approaches to Ministerial Development

Knowledge and Understanding
Reading, coursework, workshops, interviews, web searches, consultations with experts, Problem-solving discussion, case discussion, critical incident process, case method

Skills
Observations, role play, skills practice, drills, performance feedback, coaching

Attitudes and Values
Critical incident process, case method, lecture, debate, guided discussion, experience-sharing discussion, role playing, critical incident process
4.6.3.8 Self-Assessment for Director of Evangelization

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS

Self-Assessment Relative to the National Certification Standards:
Parish Director of Evangelization

Introduction

This self-assessment is based upon the National Certification Standards for Lay Ecclesial Ministers and is designed to assist candidates for certification to assess their competence relative to those standards and their respective competencies, including the specialized competencies of a given ministry specialization. Submission of a completed self-assessment is a requirement for certification and renewal of certification.

This self-assessment is comprehensive and detailed and will take some time to complete. Candidates are encouraged to give it the time it demands. Once completed, it will highlight strengths as well as areas in need of further attention. At the conclusion of the self-assessment is a “ministerial development planning” worksheet that is provided to assist candidates in (a) developing specific plans to address gaps and areas of weakness so as to address these in advance of portfolio submission; and (b) in developing specific plans for ongoing development after certification.

The format of the self-assessment is as follows:

- There are five sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral) and a fifth devoted to specialized competencies related to a Pastoral Associate.
- Under each section are listed the competencies that comprise the heart of the self-assessment. Each competency statement calls for reflection and response as follows: (a) evidence of competence, (b) priority level, (c) rating, (d) comment. See below for more detail.
- To assist in the self-assessment, competency indicators are provided at the conclusion of the first four sections (the specialized competencies have no indicators). The indicators provide more information on what competence looks like.
- At the conclusion of the self-assessment there is a “ministerial development planning” worksheet that should be completed to assist candidates in their planning to address any deficiencies.

Instructions

1. **Section Review:** Choose a section to work on, review all the competencies in that section, then begin with the first competency statement in that section. Indicators are provided (and may be found in Appendix 2) that can be used in determining one’s level competency level. Important: the indicators serve only as examples and should be understood solely as a resource, not a checklist of requirements.

2. **Evidence of Competence:** Evidence may include formal education such as courses, training, workshops, practicums, projects, internships, etc., along with examples from your history of ministry in which the particular competency was demonstrated. (Note: Successful completion of coursework or training, although important, when taken alone does not constitute evidence of competence.) Use the provided indicators for assistance in this step.
3. **Rating:** Use the following scale to rate yourself relative to that competency statement.

3 / **Strong Competence:** There is significant evidence of education and experience that substantiates strong competence.
2 / **Adequate Competence:** There is moderate evidence of education and experience that substantiates adequate competence.
1 / **Needs Work:** There is little or no evidence of education and/or experience.

**Comment:** Consider (a) how this competency may be documented in your portfolio; and (b) how you will address any areas in need of more work.

**Self-Assessment Instrument**

**Section One / Standard One: Human**

1.0 **Standard One**

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

**Vision Statement**

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (*Co-Workers*, p. 36).


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<td>1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.</td>
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</table>
1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companioning.

1.3 Engage in continuing lifelong formation through programs or practices of ongoing ministerial development and personal growth.

1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.

1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry.

1.6 Manifest "psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (*Co-Workers*, p. 36).

1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.

1.8. Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.
Section One Summary Reflections and Conclusions

• Describe your strengths for ministry:
  
  
  

• Summarize your need(s) for further development:
  
  
  

• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

  
  
  

• Calculate the average of your rankings and record it here:

  

Section Two / Standard Two: Spiritual

2.0 Standard Two

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).
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<td>2.1 Embody an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (Was 2.3-order switched).</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition. (Was. 2.2-order switched).</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, and the value of their expression in liturgical and communal prayer.</td>
<td>3 _____ 2 _____ 1 _____</td>
<td></td>
</tr>
<tr>
<td>2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.</td>
<td>3 _____ 2 _____ 1 _____</td>
<td></td>
</tr>
<tr>
<td>2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (Was 2.7-order switched)</td>
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<td></td>
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<tr>
<td>2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel. (Was 2.6-order switched)</td>
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<td>2.8 Display openness to ecumenical prayer, work, and practices that promote Christian unity and acknowledge the gifts afforded the human community from the various world religions.</td>
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2.9 Model the spirit of Jesus in one’s life and identify with and promote the global mission of the Church.

2.10 Develop a spirituality responsive to diverse cultural expressions based on conversion, communion, mission, and solidarity.

2.11 Utilize social media and modern technology to foster and develop communal spirituality.

Section Two Summary Reflections and Conclusions

• Describe your strengths for ministry:

• Summarize your need(s) for further development:

• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

• Calculate the average of your rankings and record it here:

Section Three / Standard Three: Intellectual

3.0 Standard Three

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study" (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic
theology, Church history, liturgical and sacramental theology, moral theology and Catholic social
teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social
sciences, humanities, and culture and language studies. Based upon this study, a theologically competent
minister can articulate and interpret this Catholic theological tradition with disciples from diverse
communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices
of the key documents and principal theories of pastoral ministry.

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<td><strong>3.1 Scripture and revelation.</strong> Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition, in accord with <em>Dei Verbum.</em></td>
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<td><strong>3.2 Dogmatic theology.</strong> Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.</td>
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<td><strong>3.3 Church history.</strong> Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.</td>
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<tr>
<td><strong>3.4 Liturgical and sacramental theology.</strong> Know and integrate into ministerial practice the liturgy and rites of the Church, theologies of liturgy, worship, and sacraments, and traditions of liturgical spirituality.</td>
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<td><strong>3.5 Moral theology and Catholic social teaching.</strong> Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.</td>
<td></td>
<td>3 ____</td>
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### Section Three Summary Reflections and Conclusions

**3.6 Pastoral theology.** Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.

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**3.7 Spirituality.** Know and integrate the history and theology of Catholic spiritual traditions.

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**3.8 Canon law.** Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.

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</table>

**3.9 Ecumenism and interfaith engagement.** Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaborations with others.

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<th>3</th>
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**3.10 Social sciences and humanities.** Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

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**3.11 Culture and language studies.** Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.

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**Section Three Summary Reflections and Conclusions**

- **Describe your strengths for ministry:**
  
  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

- **Summarize your need(s) for further development:**
  
  __________________________________________________________
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213
• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

___________________________________________________________________________
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• Calculate the average of your rankings and record it here:

___________________________________________________________________________

Section Four/Standard Four: Pastoral

4.0 Standard Four

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

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<td>4.1 Exercise sound practices of compassionate pastoral practices.</td>
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<td>4.2 Empower people to inculturate the Gospel through critical reflection of their own culture, fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.</td>
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<tr>
<td>4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.</td>
<td>3 ____</td>
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</tr>
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<td>4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.</td>
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<td>4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.</td>
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**Section Four Summary Reflections and Conclusions**

- Describe your strengths for ministry:
  
  
  
  

- Summarize your need(s) for further development:
  
  
  
  

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  
  
  
  

- Calculate the average of your rankings and record it here:
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<tr>
<th>COMPETENCY</th>
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</table>
| PDE 1 Collaborate with other staff, pastor, and appropriate councils and committees to articulate a vision for evangelization in the parish | 3 _____
| | 2 _____
| | 1 _____ |
| PDE 2 Plan and implement strategies to reach active parishioners, inactive Catholics, and the unchurched in the community. | 3 _____
| | 2 _____
| | 1 _____ |
| PDE 3 Demonstrate knowledge and familiarity with the vision, goals, principles and components of evangelization as outlined in the U.S. bishops’ pastoral plans and related Church documents | 3 _____
| | 2 _____
| | 1 _____ |
| PDE 4 Design and coordinate adult inquiry and faith formation opportunities | 3 _____
| | 2 _____
| | 1 _____ |
| PDE 5 Animate, equip and organize parishioners to evangelize by witness, words and action. | 3 _____
| | 2 _____
| | 1 _____ |
| PDE 6 Recruit and provide formation for volunteers and ministry leaders for evangelization and adult formation events | 3 _____
| | 2 _____
| | 1 _____ |
| PDE 7 Coordinate or cooperate in parish ministries of outreach, welcome and renewal, such as: hospitality ministry, Rite of Christian Initiation of Adults, new member welcome, returning Catholics ministry, parish missions, or parish community-building events. | 3 _____
| | 2 _____
| | 1 _____ |
| PDE 8 Demonstrate an understanding of the dynamics of Christian conversion, faith development, and disciple-making. | 3 _____
| | 2 _____
| | 1 _____ |
| PDE 9 | Collaborate with other parish leaders to collect and analyze data for pastoral planning, for example, parish census, needs assessment, interest surveys, or area demographic research. | 3  
| 2  
| 1  |
| PDE 10 | Utilize multiple means of digital and print communication (web, bulletin, newsletter, social media), creating engaging and creative content, enhancing communication with parishioners and with the public beyond. | 3  
| 2  
| 1  |

**Section Five Summary Reflections and Conclusions**

- Describe your strengths for ministry:
  - _______________________________________________________________________
  - _______________________________________________________________________
  - _______________________________________________________________________

- Summarize your need(s) for further development:
  - _______________________________________________________________________
  - _______________________________________________________________________
  - _______________________________________________________________________

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  - _______________________________________________________________________
  - _______________________________________________________________________
  - _______________________________________________________________________

- Calculate the average of your rankings and record it here:
  - _______________________________________________________________________

**Concluding Reflections**

Review each of the sections of the self-assessment, with special attention to your summary reflections and conclusions at the end of each section, and then proceed to respond to the following:

- My principal strengths relative to the standards and core competencies are:
  - _______________________________________________________________________
  - _______________________________________________________________________
  - _______________________________________________________________________

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• My principal strengths relative to the specialized competencies are:
  ________________________________________________________________
  ________________________________________________________________
  ________________________________________________________________

• Based on this self-assessment, I need further development in the following areas:
  ________________________________________________________________
  ________________________________________________________________
  ________________________________________________________________

Ministerial Development Planning Worksheet

1. Competency in need of further development: ________________________________

2. Learning objective(s): _________________________________________________
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________

3. Brainstorm approaches you could use to meet your learning objective(s):
   ________________________________________________________________
   ________________________________________________________________

4. Decisions and deadlines: ______________________________________________
   ________________________________________________________________

5. Evaluate and document:
   ________________________________________________________________
   ________________________________________________________________

Some Approaches to Ministerial Development

Knowledge and Understanding
Reading, coursework, workshops, interviews, web searches, consultations with experts, Problem-solving discussion, case discussion, critical incident process, case method
Skills
Observations, role play, skills practice, drills, performance feedback, coaching

Attitudes and Values
Critical incident process, case method, lecture, debate, guided discussion, experience-sharing discussion, role playing, critical incident process
4.6.3.9 Self-Assessment for Youth Ministry Leader, incl. Pastoral Juvenil Hispana and/or High School Campus Ministry Leader

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS

Self-Assessment Relative to the National Certification Standards:

Youth Ministry Leader

Introduction

This self-assessment is based upon the National Certification Standards for Lay Ecclesial Ministers and is designed to assist candidates for certification to assess their competence relative to those standards and their respective competencies, including the specialized competencies of a given ministry specialization. Submission of a completed self-assessment is a requirement for certification and renewal of certification.

This self-assessment is comprehensive and detailed and will take some time to complete. Candidates are encouraged to give it the time it demands. Once completed, it will highlight strengths as well as areas in need of further attention. At the conclusion of the self-assessment is a “ministerial development planning” worksheet that is provided to assist candidates in (a) developing specific plans to address gaps and areas of weakness so as to address these in advance of portfolio submission; and (b) in developing specific plans for ongoing development after certification.

The format of the self-assessment is as follows:

• There are five sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral) and a fifth devoted to specialized competencies related to a Pastoral Associate.
• Under each section are listed the competencies that comprise the heart of the self-assessment. Each competency statement calls for reflection and response as follows: (a) evidence of competence, (b) priority level, (c) rating, (d) comment. See below for more detail.
• To assist in the self-assessment, competency indicators are provided at the conclusion of the first four sections (the specialized competencies have no indicators). The indicators provide more information on what competence looks like.
• At the conclusion of the self-assessment there is a “ministerial development planning” worksheet that should be completed to assist candidates in their planning to address any deficiencies.

Instructions

1. Section Review: Choose a section to work on, review all the competencies in that section, then begin with the first competency statement in that section. Indicators are provided (and may be found in Appendix 2) that can be used in determining one’s level competency level. Important: the indicators serve only as examples and should be understood solely as a resource, not a checklist of requirements.

2. Evidence of Competence: Evidence may include formal education such as courses, training, workshops, practicums, projects, internships, etc., along with examples from your history of ministry in which the particular competency was demonstrated. (Note: Successful completion of coursework or training, although important, when taken alone does not constitute evidence of competence.) Use the provided indicators for assistance in this step.
3. **Rating**: Use the following scale to rate yourself relative to that competency statement.

- **3 / Strong Competence**: There is significant evidence of education and experience that substantiates strong competence.
- **2 / Adequate Competence**: There is moderate evidence of education and experience that substantiates adequate competence.
- **1 / Needs Work**: There is little or no evidence of education and/or experience.

**Comment**: Consider (a) how this competency may be documented in your portfolio; and (b) how you will address any areas in need of more work.

### Self-Assessment Instrument

#### Section One / Standard One: Human

**1.0 Standard One**

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

**Vision Statement**

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (*Co-Workers*, p. 36).


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<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
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<tbody>
<tr>
<td>1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.</td>
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<tr>
<td>1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companioning.</td>
<td>3 2 1</td>
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<td>1.3 Engage in continuing lifelong formation through programs or practices of ongoing ministerial development and personal growth.</td>
<td>3 2 1</td>
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<td>1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.</td>
<td>3 2 1</td>
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<tr>
<td>1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry.</td>
<td>3 2 1</td>
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<tr>
<td>1.6 Manifest &quot;psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers&quot; (Co-Workers, p. 36).</td>
<td>3 2 1</td>
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<tr>
<td>1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.</td>
<td>3 2 1</td>
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<td>1.8. Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.</td>
<td>3 2 1</td>
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</table>
Section One Summary Reflections and Conclusions

• Describe your strengths for ministry:
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

• Summarize your need(s) for further development:
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
_____________________________________________________________________________
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_____________________________________________________________________________

• Calculate the average of your rankings and record it here:
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Section Two / Standard Two: Spiritual

2.0 Standard Two

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).
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<tr>
<td>2.1 Embody an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (Was 2.3-order switched).</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition. (Was. 2.2-order switched).</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, and the value of their expression in liturgical and communal prayer.</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.</td>
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<tr>
<td>2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (Was 2.7-order switched)</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel. (Was 2.6-order switched)</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>2.8 Display openness to ecumenical prayer, work, and practices that promote Christian unity and acknowledge the gifts afforded the human community from the various world religions.</td>
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2.9 Model the spirit of Jesus in one’s life and identify with and promote the global mission of the Church.  

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2.10 Develop a spirituality responsive to diverse cultural expressions based on conversion, communion, mission, and solidarity.  

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2.11 Utilize social media and modern technology to foster and develop communal spirituality.  

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Section Two Summary Reflections and Conclusions

- Describe your strengths for ministry:
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  __________________________________________________________
  __________________________________________________________

- Summarize your need(s) for further development:
  __________________________________________________________
  __________________________________________________________
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- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  __________________________________________________________
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- Calculate the average of your rankings and record it here:
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Section Three / Standard Three: Intellectual

3.0 Standard Three

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social
sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

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<tr>
<td><strong>3.1 Scripture and revelation.</strong> Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition, in accord with <em>Dei Verbum.</em></td>
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<td>3 _____</td>
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<tr>
<td><strong>3.2 Dogmatic theology.</strong> Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.</td>
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<tr>
<td><strong>3.3 Church history.</strong> Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.</td>
<td></td>
<td>3 _____</td>
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<tr>
<td><strong>3.4 Liturgical and sacramental theology.</strong> Know and integrate into ministerial practice the liturgy and rites of the Church, theologies of liturgy, worship, and sacraments, and traditions of liturgical spirituality.</td>
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<td>3 _____</td>
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<tr>
<td><strong>3.5 Moral theology and Catholic social teaching.</strong> Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.</td>
<td></td>
<td>3 _____</td>
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<tr>
<td><strong>3.6 Pastoral theology.</strong> Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.</td>
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### Section Three Summary Reflections and Conclusions

- **Describe your strengths for ministry:**

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  ______________________________________________________
Section Four/Standard Four: Pastoral

4.0 Standard Four

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (*Co-Workers*, page 47).

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| 4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel. | 3 _____  
| 2 _____  
| 1 _____ |
| 4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management. | 3 _____  
| 2 _____  
| 1 _____ |
| 4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers. | 3 _____  
| 2 _____  
| 1 _____ |
| 4.7 Continually seek opportunities to improve knowledge, attitudes and skills that directly pertain to effective functioning in the ministry setting. | 3 _____  
| 2 _____  
| 1 _____ |
| 4.8 Develop, nurture, and participate in the prayer life of the community in which one serves. | 3 _____  
| 2 _____  
| 1 _____ |

**Section Four Summary Reflections and Conclusions**

- Describe your strengths for ministry:
  
  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

- Summarize your need(s) for further development:
  
  __________________________________________________________
  __________________________________________________________
  __________________________________________________________

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  
  __________________________________________________________
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- Calculate the average of your rankings and record it here:
  
  ____________________________  
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## Section Five / Specialized Competencies for a Youth Ministry Leader

<table>
<thead>
<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
</tr>
</thead>
</table>
| YML 1.0    | Understand the history, mission, vision, goals, principles, themes, components, and dimensions of Catholic youth ministry and/or *pastoral juvenil Hispana* as outlined in the U.S. bishops’ pastoral plans and related Church documents | 3 _____  
2 _____  
1 _____ |
| YML 2.0    | Identify the developmental needs of youth and young adults in the U.S. context, with its particular popular, ethnic, and family subcultures, as appropriate to the faith community being served. | 3 _____  
2 _____  
1 _____ |
| YML 3.0    | Apply the theories, models, processes, methods, resources, and best practices of Catholic youth ministry and/or *pastoral juvenil Hispana* as appropriate to the ministry setting including parish, school and community programs, among others. | 3 _____  
2 _____  
1 _____ |
| YML 4.0    | Collaborate with the faith community in planning, implementing, and evaluating outreach to and pastoral ministry for young people, utilizing the components of Catholic youth ministry and/or mission and principles of *pastoral juvenil Hispana* as appropriate to the ministry setting | 3 _____  
2 _____  
1 _____ |
| YML 4.1    | Be capable of implementing comprehensive Catholic youth ministry with young people by: | 3 _____  
2 _____  
1 _____ |
<table>
<thead>
<tr>
<th>4.1.1 Catechesis: Utilizing the aims, principles, processes and methods of catechesis set forth in the foundational catechetical documents to implement faith formation in the context of adolescent culture and development.</th>
</tr>
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<tbody>
<tr>
<td>3</td>
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</table>

<table>
<thead>
<tr>
<th>4.1.2 Community: Facilitating the development of community among youth, their families, and within the Church and society, including the development of small faith communities by youth from different cultures, spiritualities, or pastoral models.</th>
</tr>
</thead>
<tbody>
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</table>

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<thead>
<tr>
<th>4.1.3 Evangelization: Inviting youth to and facilitating opportunities for youth to grow in intimate relationship with Jesus Christ and empowering them to live and witness as missionary disciples in today’s world especially to their peers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
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</table>

<table>
<thead>
<tr>
<th>4.1.4 Justice and Service: Engaging youth in the social mission of the Church in accord with Catholic social teaching, taking into account the personal, sociocultural and religious reality of the young people.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>4.1.5 Pastoral Care: Fostering healing and promoting healthy growth and development in youth and in their relationships as a vital part of their human and Christian maturity process.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
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</table>

<table>
<thead>
<tr>
<th>4.1.6 Liturgy and Prayer: Empowering youth to celebrate and deepen their relationship with the triune God through individual and communal prayer and participation in the liturgical and devotional life of the Church and through popular religious devotions.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
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</tr>
<tr>
<td><strong>4.1.7 Advocacy:</strong> Engaging the Church and the broader community in voicing and addressing the rights, responsibilities, and needs of youth of diverse backgrounds without prejudice for their race, sexual orientation, gender identity, age, creed, national origin, immigration status, socio-economic status, political beliefs, and ethnicity</td>
</tr>
<tr>
<td><strong>4.1.8 Leadership:</strong> Affirming and calling forth the unique gifts of youth and the adults serving them by providing opportunities for their ongoing spiritual growth, leadership development.</td>
</tr>
<tr>
<td><strong>4.1.9 Vocational Discernment:</strong> Developing awareness of and supporting youth to consider the various vocations, priesthood, consecrated life or marriage as paths of discipleship in the Church.</td>
</tr>
<tr>
<td><strong>4.1.10 Accompaniment:</strong> Accompanying the young people in their development as whole persons through processes that integrate all the dimensions of life and faith, as they move from preadolescence to adolescence and young adulthood.</td>
</tr>
<tr>
<td><strong>4.1.11 Digital Discipleship:</strong> Curating resources and using appropriate digital platforms to evangelize, catechize, form community, collaborate and communicate within and outside of the faith community.</td>
</tr>
<tr>
<td><strong>4.1.12 Intercultural Competencies:</strong> Building knowledge and skill for working with and within the diverse cultures in the ministry setting and wider community.</td>
</tr>
</tbody>
</table>
If you seek certification that includes *pastoral juvenil Hispana* please complete the following:

<table>
<thead>
<tr>
<th>PJH 4.2 Be capable of implementing the mission and principles of <em>pastoral juvenil Hispana</em> with young people by:</th>
<th></th>
</tr>
</thead>
</table>
| 4.2.1 Fostering a “*pastoral de conjunta*” across organized ministries and *pastoral juvenil Hispana* committees (i.e., catechesis, sports/recreation, prayer, Scripture study, choir, drama, dance, prevention, intervention, academic assistance, etc.), geographies (intra-parish, inter-parish, (arch)diocesan, regional, national, international), groups, communities, and movements. | 3 ____  
2 ____  
1 ____ |
| 4.2.2 Recognizing and fostering the gifts and protagonism* of adolescents and *juvenes* in *pastoral juvenil Hispana* and in the mission of the Church in their homesm neighborhoods, and wider community. | 3 ____  
2 ____  
1 ____ |
| 4.2.3 Nurturing the preservation of the Spanish language and cultural traditions, values, and customs in order to promote a sound Latino-integrated-with-Catholic-identity through an evangelizing process. | 3 ____  
2 ____  
1 ____ |
| 4.2.4 Creating pastoral models and open ecclesial spaces that are linguistically and socioculturally appropriate for Latino adolescents and *jevenes* of diverse backgrounds, based on a pastoral plan that responds to their needs, in a Church that is a community of communities with shared leadership and vision. | 3 ____  
2 ____  
1 ____ |
4.2.5 Promoting academic education among Latino young people; offering means to help them reach a high school diploma, decreasing the high level of Latino drop outs, increasing attendance in higher education, and guiding young people toward greater personal and professional achievement.

(* Protagonism: This concept is essential in *pastoral juvenil*; it indicates that young people are the main pastoral agents among their peers, and that the role of adults is to empower them by: (a) helping them assume their baptismal call; (b) accompanying them in their faith journey; (c) advising them in their efforts of ministering to their peers; and (d) supporting them as they undertake and fulfill their call to evangelize their contemporaries and transform their social environment according to gospel values, as indicated in many Church documents.)

**If you seek certification that includes High School Campus Ministry Leader, please complete the following:**

| CML 4.4 Implement the mission and principles of campus ministry in a high school setting by: |
|-------------------------------|-----------------------------|-----------------------------|-----------------------------|
| 4.4.1 Understand the history and mission of Catholic schools in the United States, the role that Diocesan and religious order schools play in local, state, and national communities, and the important of working collaboratively with faculty, staff, and administration. | 3 _____ | 2 _____ | 1 _____ |
| 4.4.2 Plan, coordinate, oversee, and lead retreats that are developmentally and theologically appropriate for the students being served. | 3 _____ | 2 _____ | 1 _____ |
| 4.4.3 Plan, prepare, coordinate and oversee liturgy, sacraments and prayer services in the school community, in accord with Church teaching, law, local norms and best practices. | 3 _____ | 2 _____ | 1 _____ |
4.4.4 Create pastoral models and open ecclesial spaces that are linguistically and socio-culturally appropriate for adolescents of diverse backgrounds, including those who are not Catholic or Christian.

| 3 | 2 | 1 |

**Section Five Summary Reflections and Conclusions**

- **Describe your strengths for ministry:**
  
  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________

- **Summarize your need(s) for further development:**
  
  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________

- **How will you address your need(s) for further development?** (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  
  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________

- **Calculate the average of your rankings and record it here:**
  
  ____________________________________________________________

**Concluding Reflections**

Review each of the sections of the self-assessment, with special attention to your summary reflections and conclusions at the end of each section, and then proceed to respond to the following:

- **My principal strengths relative to the standards and core competencies are:**
  
  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________

- **My principal strengths relative to the specialized competencies are:**
  
  ____________________________________________________________
  ____________________________________________________________
  ____________________________________________________________
Based on this self-assessment, I need further development in the following areas:

_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

Ministerial Development Planning Worksheet

1. Competency in need of further development: ________________________________________

2. Learning objective(s): ____________________________________________________________

3. Brainstorm approaches you could use to meet your learning objective(s):

_____________________________________________________________________________
_____________________________________________________________________________

4. Decisions and deadlines: _________________________________________________________

5. Evaluate and document:

_____________________________________________________________________________

Some Approaches to Ministerial Development

Knowledge and Understanding
Reading, coursework, workshops, interviews, web searches, consultations with experts, Problem-solving discussion, case discussion, critical incident process, case method

Skills
Observations, role play, skills practice, drills, performance feedback, coaching

Attitudes and Values
Critical incident process, case method, lecture, debate, guided discussion, experience-sharing discussion, role playing, critical incident process
4.6.3.10 Self-Assessment for Diocesan Youth Ministry Leader

ALLIANCE FOR THE CERTIFICATION OF LAY ECCLESIAL MINISTERS

Self-Assessment Relative to the National Certification Standards:

Diocesan Youth Ministry Leader

Introduction

This self-assessment is based upon the National Certification Standards for Lay Ecclesial Ministers and is designed to assist candidates for certification to assess their competence relative to those standards and their respective competencies, including the specialized competencies of a given ministry specialization. Submission of a completed self-assessment is a requirement for certification and renewal of certification.

This self-assessment is comprehensive and detailed and will take some time to complete. Candidates are encouraged to give it the time it demands. Once completed, it will highlight strengths as well as areas in need of further attention. At the conclusion of the self-assessment is a “ministerial development planning” worksheet that is provided to assist candidates in (a) developing specific plans to address gaps and areas of weakness so as to address these in advance of portfolio submission; and (b) in developing specific plans for ongoing development after certification.

The format of the self-assessment is as follows:

• There are five sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral) and a fifth devoted to specialized competencies related to a Pastoral Associate.
• Under each section are listed the competencies that comprise the heart of the self-assessment. Each competency statement calls for reflection and response as follows: (a) evidence of competence, (b) priority level, (c) rating, (d) comment. See below for more detail.
• To assist in the self-assessment, competency indicators are provided at the conclusion of the first four sections (the specialized competencies have no indicators). The indicators provide more information on what competence looks like.
• At the conclusion of the self-assessment there is a “ministerial development planning” worksheet that should be completed to assist candidates in their planning to address any deficiencies.

Instructions

1. **Section Review:** Choose a section to work on, review all the competencies in that section, then begin with the first competency statement in that section. Indicators are provided (and may be found in Appendix 2) that can be used in determining one’s level competency level. Important: the indicators serve only as examples and should be understood solely as a resource, not a checklist of requirements.

2. **Evidence of Competence:** Evidence may include formal education such as courses, training, workshops, practicums, projects, internships, etc., along with examples from your history of ministry in which the particular competency was demonstrated. (Note: Successful completion of coursework or training, although important, when taken alone does not constitute evidence of competence.) Use the provided indicators for assistance in this step.
3. **Rating**: Use the following scale to rate yourself relative to that competency statement.

**3 / Strong Competence**: There is significant evidence of education and experience that substantiates strong competence.

**2 / Adequate Competence**: There is moderate evidence of education and experience that substantiates adequate competence.

**1 / Needs Work**: There is little or no evidence of education and/or experience.

**Comment**: Consider (a) how this competency may be documented in your portfolio; and (b) how you will address any areas in need of more work.

**Self-Assessment Instrument**

**Section One / Standard One: Human**

1.0 **Standard One**

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

**Vision Statement**

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (*Co-Workers*, p. 36).


<table>
<thead>
<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
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</thead>
<tbody>
<tr>
<td>1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.</td>
<td>3 _____</td>
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</tr>
<tr>
<td></td>
<td>1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companionsing.</td>
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<tr>
<td></td>
<td>1.3 Engage in continuing lifelong formation through programs or practices of ongoing ministerial development and personal growth.</td>
<td></td>
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<tr>
<td></td>
<td>1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.</td>
<td></td>
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<tr>
<td></td>
<td>1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry.</td>
<td></td>
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<tr>
<td></td>
<td>1.6 Manifest &quot;psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers&quot; (Co-Workers, p. 36).</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.</td>
<td></td>
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<tr>
<td></td>
<td>1.8 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.</td>
<td></td>
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</tbody>
</table>
Section One Summary Reflections and Conclusions

- Describe your strengths for ministry:
  -
  -
  -

- Summarize your need(s) for further development:
  -
  -
  -

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  -
  -
  -

- Calculate the average of your rankings and record it here:
  -

Section Two / Standard Two: Spiritual

2.0 Standard Two

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).
<table>
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<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
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</thead>
<tbody>
<tr>
<td>2.1 Embody an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.</td>
<td>3 _____ 2 _____ 1 _____</td>
<td></td>
</tr>
<tr>
<td>2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (Was 2.3-order switched).</td>
<td>3 _____ 2 _____ 1 _____</td>
<td></td>
</tr>
<tr>
<td>2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition. (Was 2.2-order switched).</td>
<td>3 _____ 2 _____ 1 _____</td>
<td></td>
</tr>
<tr>
<td>2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, and the value of their expression in liturgical and communal prayer.</td>
<td>3 _____ 2 _____ 1 _____</td>
<td></td>
</tr>
<tr>
<td>2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.</td>
<td>3 _____ 2 _____ 1 _____</td>
<td></td>
</tr>
<tr>
<td>2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (Was 2.7-order switched)</td>
<td>3 _____ 2 _____ 1 _____</td>
<td></td>
</tr>
<tr>
<td>2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel. (Was 2.6-order switched)</td>
<td>3 _____ 2 _____ 1 _____</td>
<td></td>
</tr>
<tr>
<td>2.8 Display openness to ecumenical prayer, work, and practices that promote Christian unity and acknowledge the gifts afforded the human community from the various world religions.</td>
<td>3 _____ 2 _____ 1 _____</td>
<td></td>
</tr>
</tbody>
</table>
2.9 Model the spirit of Jesus in one’s life and identify with and promote the global mission of the Church.

| 3 _____ | 2 _____ | 1 _____ |

2.10 Develop a spirituality responsive to diverse cultural expressions based on conversion, communion, mission, and solidarity.

| 3 _____ | 2 _____ | 1 _____ |

2.11 Utilize social media and modern technology to foster and develop communal spirituality.

| 3 _____ | 2 _____ | 1 _____ |

### Section Two Summary Reflections and Conclusions

- **Describe your strengths for ministry:**
  
  ________________________________________________________________
  
  ________________________________________________________________
  
  ________________________________________________________________

- **Summarize your need(s) for further development:**
  
  ________________________________________________________________
  
  ________________________________________________________________
  
  ________________________________________________________________

- **How will you address your need(s) for further development?** (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  
  ________________________________________________________________
  
  ________________________________________________________________
  
  ________________________________________________________________

- **Calculate the average of your rankings and record it here:**
  
  ________________________________________________________________

### Section Three / Standard Three: Intellectual

#### 3.0 Standard Three

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

**Vision Statement**

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (*Co-Workers*, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social
teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

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<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
<th>RATING</th>
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</thead>
</table>
| 3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition, in accord with *Dei Verbum*. | | 3 ____  
| | | 2 ____  
| | | 1 ____  
| 3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology. | | 3 ____  
| | | 2 ____  
| | | 1 ____  
| 3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice. | | 3 ____  
| | | 2 ____  
| | | 1 ____  
| 3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the Church, theologies of liturgy, worship, and sacraments, and traditions of liturgical spirituality. | | 3 ____  
| | | 2 ____  
| | | 1 ____  
| 3.5 Moral theology and Catholic social teaching. Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth. | | 3 ____  
| | | 2 ____  
| | | 1 ____  
| 3.6 Pastoral theology. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies. | | 3 ____  
| | | 2 ____  
| | | 1 ____  

243
| 3.7 Spirituality. Know and integrate the history and theology of Catholic spiritual traditions. | 3 _____  
| 2 _____  
| 1 _____  |

| 3.8 Canon law. Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church. | 3 _____  
| 2 _____  
| 1 _____  |

| 3.9 Ecumenism and interfaith engagement. Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaborations with others. | 3 _____  
| 2 _____  
| 1 _____  |

| 3.10 Social sciences and humanities. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities. | 3 _____  
| 2 _____  
| 1 _____  |

| 3.11 Culture and language studies. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.. | 3 _____  
| 2 _____  
| 1 _____  |

**Section Three Summary Reflections and Conclusions**

- Describe your strengths for ministry:

  ____________________________________________________________________________
  ____________________________________________________________________________
  ____________________________________________________________________________

- Summarize your need(s) for further development:

  ____________________________________________________________________________
  ____________________________________________________________________________
  ____________________________________________________________________________

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

  ____________________________________________________________________________
  ____________________________________________________________________________
  ____________________________________________________________________________
· Calculate the average of your rankings and record it here:

Section Four/Standard Four: Pastoral

4.0 Standard Four

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

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<tr>
<th>COMPETENCY</th>
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<th>RATING</th>
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<tbody>
<tr>
<td>4.1 Exercise sound practices of compassionate pastoral practices.</td>
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<td>3 _____</td>
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<td>2 _____</td>
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<tr>
<td>4.2 Empower people to inculturate the Gospel through critical reflection of their own culture, fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.</td>
<td></td>
<td>3 _____</td>
</tr>
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<td>2 _____</td>
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<tr>
<td>4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.</td>
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<td>3 _____</td>
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4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.

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4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management.

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4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.

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4.7 Continually seek opportunities to improve knowledge, attitudes and skills that directly pertain to effective functioning in the ministry setting.

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4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.

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Section Four Summary Reflections and Conclusions

- Describe your strengths for ministry:
  - ________________________________________________________________
  - ________________________________________________________________
  - ________________________________________________________________

- Summarize your need(s) for further development:
  - ________________________________________________________________
  - ________________________________________________________________
  - ________________________________________________________________

- How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)
  - ________________________________________________________________
  - ________________________________________________________________
  - ________________________________________________________________

- Calculate the average of your rankings and record it here:
  - ________________________________________________________________
Section Five / Specialized Competencies for a Diocesan Youth Ministry Leader

As an agent of the local ordinary, a(n) (arch)diocesan youth ministry leader (DYML) has the necessary competencies to oversee, assess, develop, model, and promote Catholic youth ministry and/or pastoral juvenil Hispana as appropriate to the local culture(s) and demographics of the (arch)diocese.

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<thead>
<tr>
<th>COMPETENCY</th>
<th>EVIDENCE OF COMPETENCE</th>
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<tbody>
<tr>
<td>YML 1.0 Understand the history, mission, vision, goals, principles, themes, components, and dimensions of Catholic youth ministry and/or pastoral juvenil Hispana as outlined in the U.S. bishops’ pastoral plans and related Church documents</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>YML 2.0 Identify the developmental needs of youth and young adults in the U.S. context, with its particular popular, ethnic, and family subcultures, as appropriate to the faith community being served.</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>YML 3.0 Apply the theories, models, processes, methods, resources, and best practices of Catholic youth ministry and/or pastoral juvenil Hispana as appropriate to the ministry setting including parish, school and community programs, among others.</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>YML 4.0 Collaborate with the faith community in planning, implementing, and evaluating outreach to and pastoral ministry for young people, utilizing the components of Catholic youth ministry and/or mission and principles of pastoral juvenil Hispana as appropriate to the ministry setting</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>YML 4.1 Be capable of implementing comprehensive Catholic youth ministry with young people by:</td>
<td>3 _____ 2 _____ 1 _____</td>
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<tr>
<td>4.1.1 Catechesis: Utilizing the aims, principles, processes and methods of catechesis set forth in the foundational catechetical documents to implement faith formation in the context of adolescent culture and development.</td>
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<tr>
<th>4.1.2 Community: Facilitating the development of community among youth, their families, and within the Church and society, including the development of small faith communities by youth from different cultures, spiritualities, or pastoral models.</th>
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<tr>
<th>4.1.3 Evangelization: Inviting youth to and facilitating opportunities for youth to grow in intimate relationship with Jesus Christ and empowering them to live and witness as missionary disciples in today’s world especially to their peers.</th>
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<tr>
<th>4.1.4 Justice and Service: Engaging youth in the social mission of the Church in accord with Catholic social teaching, taking into account the personal, sociocultural and religious reality of the young people.</th>
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<tr>
<th>4.1.5 Pastoral Care: Fostering healing and promoting healthy growth and development in youth and in their relationships as a vital part of their human and Christian maturity process.</th>
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<tr>
<th>4.1.6 Liturgy and Prayer: Empowering youth to celebrate and deepen their relationship with the triune God through individual and communal prayer and participation in the liturgical and devotional life of the Church and through popular religious devotions.</th>
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<tr>
<td>4.1.7 Advocacy: Engaging the Church and the broader community in voicing and addressing the rights, responsibilities, and needs of youth of diverse backgrounds without prejudice for their race, sexual orientation, gender identity, age, creed, national origin, immigration status, socio-economic status, political beliefs, and ethnicity</td>
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| 4.1.8 Leadership: Affirming and calling forth the unique gifts of youth and the adults serving them by providing opportunities for their ongoing spiritual growth, leadership development. |
|---|---|
| 3 | 2 | 1 |

| 4.1.9 Vocational Discernment: Developing awareness of and supporting youth to consider the various vocations, priesthood, consecrated life or marriage as paths of discipleship in the Church. |
|---|---|
| 3 | 2 | 1 |

| 4.1.10 Accompaniment: Accompanying the young people in their development as whole persons through processes that integrate all the dimensions of life and faith, as they move from preadolescence to adolescence and young adulthood. |
|---|---|
| 3 | 2 | 1 |

| 4.1.11 Digital Discipleship: Curating resources and using appropriate digital platforms to evangelize, catechize, form community, collaborate and communicate within and outside of the faith community. |
|---|---|
| 3 | 2 | 1 |

| 4.1.12 Intercultural Competencies: Building knowledge and skill for working with and within the diverse cultures in the ministry setting and wider community. |
|---|---|
| 3 | 2 | 1 |
A diocesan youth ministry leader, in addition to the YML 1.0 – 4.1.12 competencies, will:

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<tr>
<th>COMPETENCY</th>
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<tr>
<td>DYML 4.3.1 Develop, implement and oversee (arch)diocesan policies and procedures regarding child safety/protection and ministerial ethics in accord with the USCCB Charter for the Protection of Children and Young People.</td>
<td></td>
<td>3 ____ 2 ____ 1 ____</td>
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<tr>
<td>DYML 4.3.2 Design, organize, and implement gathered youth ministry programming, including retreats, conferences, rallies, pilgrimages, etc. for youth in the diocese.</td>
<td></td>
<td>3 ____ 2 ____ 1 ____</td>
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<tr>
<td>DYML 4.3.3 Provide consultation, training and resources for comprehensive parish youth ministry, including <em>pastoral juvenil Hispana</em>.</td>
<td></td>
<td>3 ____ 2 ____ 1 ____</td>
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<tr>
<td>DYML 4.3.4 Cultivate volunteers through professional youth ministry leadership, including applying best practices in hiring.</td>
<td></td>
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<tr>
<td>DYML 4.3.5 Develop and lead pastoral planning for youth ministry in accord with (arch)diocesan priorities, structures, policies, procedures, and resources.</td>
<td></td>
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<tr>
<td>DYML 4.3.6 Lead and manage an (arch)diocesan office, including supervision of staff, managing a budget, and collaborating with other (arch)diocesan offices and departments.</td>
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Section Five Summary Reflections and Conclusions

- Describe your strengths for ministry:

_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________
• Summarize your need(s) for further development:

___________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

• How will you address your need(s) for further development? (See “Ministerial Development Planning” worksheet at the conclusion of the self-assessment for assistance, duplicating the sheet as necessary)

___________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

• Calculate the average of your rankings and record it here:

___________________________________________________________________________

Concluding Reflections
Review each of the sections of the self-assessment, with special attention to your summary reflections and conclusions at the end of each section, and then proceed to respond to the following:

• My principal strengths relative to the standards and core competencies are:

___________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

• My principal strengths relative to the specialized competencies are:

___________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

• Based on this self-assessment, I need further development in the following areas:

___________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

Ministerial Development Planning Worksheet

1. Competency in need of further development: ________________________________

2. Learning objective(s): ________________________________

___________________________________________________________________________

251
3. Brainstorm approaches you could use to meet your learning objective(s):

4. Decisions and deadlines: _____________________________________

5. Evaluate and document:

Some Approaches to Ministerial Development

Knowledge and Understanding
Reading, coursework, workshops, interviews, web searches, consultations with experts, Problem-solving discussion, case discussion, critical incident process, case method

Skills
Observations, role play, skills practice, drills, performance feedback, coaching

Attitudes and Values
Critical incident process, case method, lecture, debate, guided discussion, experience-sharing discussion, role playing, critical incident process
4.7 Portfolio Testimony/Observation Forms

The format of the Testimony/Observation form has been changed. Now, the competencies are placed in each section. Thus, a person completing the form does not need to refer to any other document in order to complete the form. In addition, a form has been created for each role that is eligible for certification so the specialized competencies are also included in the form.

4.7.1 Testimony/Observation Form for Diocesan Director of Worship

Testimony/Observation Assessment Form
Diocesan Director of Worship

Name of Candidate
___________________________________________________________________________________
___________________________________________________________________________________

Name of Person Completing Form
___________________________________________________________________________________
___________________________________________________________________________________

Relation to Candidate (supervisor, colleague, parish volunteer, etc.)
___________________________________________________________________________________
___________________________________________________________________________________

Length of time you have known Candidate
___________________________________________________________________________________
___________________________________________________________________________________

Date _________________

Introduction

Thank you for your willingness to assess this candidate for certification. You are one of three persons this candidate has selected to provide first-hand information on his/her competence and capabilities relative to the National Certification Standards and Competencies. Your assessment here will become part of the candidate’s certification portfolio and will give testimony to the candidate’s competence for ministry.

Certification is a credential that formally acknowledges an individual’s competence for his/her particular ministry as a result of a serious and comprehensive assessment, relative to approved and established National Certification Standards, including specialized competencies relative to the specific ministry specialization of the candidate (e.g., catechetical leader). The National Certification Standards cover both broad and specific areas of ministerial competence that have been authoritatively identified by national professional ministry organizations as the norms by which an individual’s ministerial...
competence may be assessed. This assessment is comprehensive and detailed, and will take some time to complete. The format of the assessment is as follows:

☐ There are six sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral), a fifth devoted to specialized competencies relative to a given ministry specialization, and a final summary section.

☐ In the first five sections you will be asked to write down your assessment of the candidate relative to the standards and competencies in that section and to render your judgment of the candidate’s competence relative to those standards and competencies.

☐ In the final section you will be asked to write a summary statement of your assessment of the candidate’s competence relative to the National Certification Standards and to render a final summary recommendation whether or not to grant certification to the candidate.

YOUR RESPONSES ON THIS FORM WILL NOT BE SHARED WITH THE CANDIDATE.

A descriptive statement of each standard and competencies for each standard are included in this form for your reference. Also included is a set of specialized competencies for the ministry for which certification is being sought.

INSTRUCTIONS

1. Read the description of the standard and competencies related to it.
2. Give a frank assessment of the candidate’s competence relative to that standard and competencies, noting strengths and/or weaknesses of the candidate in that area. At the conclusion of each section, you will be asked to render a judgment of the candidate’s competence relative to that standard.
3. In the final section, compose a summary statement of your assessment of the candidate’s overall competence relative to the standards and render a final recommendation regarding certification.

Section One / Standard One: Human

1.0 Standard One

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

Vision Statement

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to
deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (Co-Workers, p. 36).


COMPETENCIES

1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.

1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companionsing.

1.3 Engage in continuing lifelong formation through programs or practices of on-going ministerial development and personal growth.

1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.

1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry. (The blue statement describes and qualifies self care.)

1.6 Manifest "psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (Co-Workers, p. 36).

1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.

1.8 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.

Your assessment of the candidate’s competence relative to Standard One: __________________________

___________________________________________________________________________

___________________________________________________________________________

___________________________________________________________________________

___________________________________________________________________________

• Note below your judgment of the candidate’s competence relative to Standard One [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ I affirm the candidate’s competence relative to Standard One.

☐ I affirm the candidate’s competence relative to Standard One, with reservations.

Explanation:

___________________________________________________________________________

___________________________________________________________________________

___________________________________________________________________________

___________________________________________________________________________

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Section Two / Standard Two: Spiritual

2.0 Standard Two

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).

COMPETENCIES

2.1 Embody an integrated spirituality formed by Scripture and liturgical celebration, theological reflection, and active participation in parish life.

2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (The order of the previous 2.2 and 2.3 have been switched)

2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.

2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, into liturgical celebrations and communal prayer.

2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.

2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (The order of the previous 2.6 and 2.7 have been switched.)

2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.
2.8 Display an openness to ecumenical prayer, works, and practices that promote Christian unity, acknowledging the gifts afforded to humanity from world religions.

2.9 Model the spirit of Jesus in one’s life, identify with and promote the global mission of the Church.

2.10 Develop a spirituality responsive to the diverse cultural expression of conversion, communion, mission and solidarity.

2.11 Utilize social media and modern technology to foster and develop communal spirituality.

Your assessment of the candidate’s competence relative to Standard Two:
___________________________________________________________________________
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• Note below your judgment of the candidate’s competence relative to Standard Two [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ I affirm the candidate’s competence relative to Standard Two.

☐ I affirm the candidate’s competence relative to Standard Two, with reservations.
   Explanation:
   __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

☐ I cannot affirm the candidate’s competence relative to Standard Two. Explanation:
   __________________________________________________________________________
   __________________________________________________________________________
   __________________________________________________________________________

Section Three / Standard Three: Intellectual

3.0 Standard Three

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.
Vision Statement

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

COMPETENCIES

3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition in accord with Dei Verbum.

3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.

3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.

3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the church, theologies of liturgy, worship, and sacraments and traditions of liturgical spirituality.

3.5 Moral theology and Catholic social teaching. Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.

3.6 Pastoral theology. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.

3.7 Spirituality. Know and integrate the history and theology of Catholic spiritual traditions into prayer and ministerial practice.

3.8 Canon law. Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.

3.9 Ecumenism and Interfaith Engagement. Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaboration with others.

3.10 Social sciences and humanities. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

3.11 Culture and language studies. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.

Your assessment of the candidate’s competence relative to Standard Three: ___________________
                                                                 ______________________________________________________________________
                                                                 ______________________________________________________________________
                                                                 ______________________________________________________________________
• Note below your judgment of the candidate’s competence relative to Standard Three [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ I affirm the candidate’s competence relative to Standard Three.

☐ I affirm the candidate’s competence relative to Standard Three, with reservations. Explanation:

______________________________________________________________________________
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☐ I cannot affirm the candidate’s competence relative to Standard Three. Explanation:

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4.0 Standard Four

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).
COMPETENCIES

4.1 Exercise sound practices of compassionate pastoral practices.
4.2 Empowers people to inculcate the Gospel through critical reflection of their own culture, and fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.
4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.
4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.
4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management to work effectively with others.
4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.
4.7 Continually seek opportunities to improve knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting.
4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.

Your assessment of the candidate’s competence relative to Standard Four: ______________________
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________

• Note below your judgment of the candidate’s competence relative to Standard Four [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ I affirm the candidate’s competence relative to Standard Four.

☐ I affirm the candidate’s competence relative to Standard Four, with reservations. Explanation:
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☐ I cannot affirm the candidate’s competence relative to Standard Four. Explanation:
___________________________________________________________________________
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___________________________________________________________________________
Section Five / Specialized Competencies for a Diocesan Director of Worship

The (arch)diocesan director of worship serves the (arch)bishop, clergy and faithful of the (arch)diocese and will prepare and execute (arch)diocesan liturgies and rites with style and grace. He/she will also be responsible for the liturgical formation of the liturgical ministers and assemblies. The lay liturgist will be well formed in the study of Sacred Liturgy—its theology, history and right praxis.

A diocesan director of worship will:

- **DW 1** Demonstrate facility with the Church’s official liturgical books and be able to implement the various rites of the Church in their appropriate liturgical contexts.
- **DW 2** Demonstrate knowledge and understanding of current legislation, documentation, and pastoral practice in order to prepare liturgical rites and celebrations.
- **DW 3** Demonstrate an ability to evaluate liturgical celebrations in fidelity to the official liturgical books and Catholic liturgical theology.
- **DW 4** Develop parish liturgical and music guidelines and policies in accord with universal and diocesan norms.
- **DW 5** Demonstrate an ability to explain the history of Catholic liturgy and the cultural contexts which impacted it.
- **DW 6** Demonstrate an understanding of the Liturgical Year by appropriately celebrating the seasons, weeks, days, and hours of the year.
- **DW 7** Demonstrate a knowledge of the sanctoral cycle and its place within the liturgical year.
- **DW 8** Demonstrate proficiency and intercultural sensitivity in preparing, coordinating, and implementing communal celebrations which respect assemblies of various languages and cultural groups.
- **DW 10** Demonstrate an understanding of the ritual, spiritual, and cultural dimensions of music as integral to the sacred liturgy, and demonstrate the ability to collaborate in evaluating its musical, liturgical, and pastoral appropriateness in a particular rite.
- **DW 11** Develop a parish program for the effective formation, training, enrichment, supervision and evaluation of liturgical ministers and a similar program for a parish worship committee.
- **DW 12** Create opportunities for liturgical catechesis: catechesis through liturgy, catechesis for liturgy, and the link between liturgy and social justice.
- **DW 13** Develop a comprehensive and long range vision for parish liturgical life based on Church documents and directives.

Your assessment of the candidate’s competence relative to Standard Five: ________________________

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• Note below your judgment of the candidate’s competence relative to Standard Five [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ I affirm the candidate’s competence relative to Standard Five.
☐ I affirm the candidate’s competence relative to Standard Five, with reservations.
Explanation: __________________________________________________________
_________________________________________________________________
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☐ I cannot affirm the candidate’s competence relative to Standard Five. Explanation:
____________________________________________________________________
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Section Six / Summary Assessment and Overall Recommendation

• Your summary assessment of the candidate’s competence relative to the National Certification Standards, including the relevant specialized competencies:

• Note below your judgment of the candidate’s competence relative to the specialized competencies [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.

Based on my assessment of the candidate’s competence relative to the National Certification Standards, including the specialized competencies,

☐ I recommend this candidate for certification without reservation.

☐ I recommend this candidate for certification, with reservations. Explanation:
___________________________________________________________________________
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☐ I cannot recommend this candidate for certification. Explanation:
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4.7.2 Testimony/Observation Form for Parish Director of Liturgy

Testimony / Observation Assessment Form

Parish Director of Liturgy

Name of Candidate ________________________________________________

Name of Person Completing Form ____________________________________

Relation to Candidate (supervisor, colleague, parish volunteer, etc.)

Length of time you have known Candidate ______________________________

Date ______________________

Introduction

Thank you for your willingness to assess this candidate for certification. You are one of three persons this candidate has selected to provide first-hand information on his/her competence and capabilities relative to the National Certification Standards and Competencies. Your assessment here will become part of the candidate’s certification portfolio and will give testimony to the candidate’s competence for ministry.

Certification is a credential that formally acknowledges an individual’s competence for his/her particular ministry as a result of a serious and comprehensive assessment, relative to approved and established National Certification Standards, including specialized competencies relative to the specific ministry specialization of the candidate (e.g., catechetical leader). The National Certification Standards cover both broad and specific areas of ministerial competence that have been authoritatively identified by national professional ministry organizations as the norms by which an individual’s ministerial competence may be assessed.

This assessment is comprehensive and detailed, and will take some time to complete. The format of the assessment is as follows:

☐ There are six sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral), a fifth devoted to specialized competencies relative to a given ministry specialization, and a final summary section.

☐ In the first five sections you will be asked to write down your assessment of the candidate relative to the standards and competencies in that section and to render your judgment of the candidate’s competence relative to those standards and competencies.
In the final section you will be asked to write a summary statement of your assessment of the candidate’s competence relative to the National Certification Standards and to render a final summary recommendation whether or not to grant certification to the candidate.

YOUR RESPONSES ON THIS FORM WILL NOT BE SHARED WITH THE CANDIDATE.

A descriptive statement of each standard and competencies for each standard are included in this form for your reference. Also included is a set of specialized competencies for the ministry for which certification is being sought.

INSTRUCTIONS

1. Read the description of the standard and competencies related to it.
2. Give a frank assessment of the candidate’s competence relative to that standard and competencies, noting strengths and/or weaknesses of the candidate in that area. At the conclusion of each section, you will be asked to render a judgment of the candidate’s competence relative to that standard.
3. In the final section, compose a summary statement of your assessment of the candidate’s overall competence relative to the standards and render a final recommendation regarding certification.

Section One / Standard One: Human

1.0 Standard One

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

Vision Statement

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ. * This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (Co-Workers, p. 36).


COMPETENCIES

1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.
1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companionsing.
1.3 Engage in continuing lifelong formation through programs or practices of on-going ministerial development and personal growth.

1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.

1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry. (The blue statement describes and qualifies self care.)

1.6 Manifest "psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (Co-Workers, p. 36).

1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.

1.8 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.

Your assessment of the candidate’s competence relative to Standard One: __________________________

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• Note below your judgment of the candidate’s competence relative to Standard One [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ I affirm the candidate’s competence relative to Standard One.

☐ I affirm the candidate’s competence relative to Standard One, with reservations. Explanation:

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☐ I cannot affirm the candidate’s competence relative to Standard One. Explanation:

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Section Two / Standard Two: Spiritual

2.0 Standard Two

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).

COMPETENCIES

2.1 Embody an integrated spirituality formed by Scripture and liturgical celebration, theological reflection, and active participation in parish life.

2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (The order of the previous 2.2 and 2.3 have been switched)

2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.

2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, into liturgical celebrations and communal prayer.

2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.

2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (The order of the previous 2.6 and 2.7 have been switched.)

2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.

2.8 Display an openness to ecumenical prayer, works, and practices that promote Christian unity, acknowledging the gifts afforded to humanity from world religions.

2.9 Model the spirit of Jesus in one’s life, identify with and promote the global mission of the Church.

2.10 Develop a spirituality responsive to the diverse cultural expression of conversion, communion, mission and solidarity.

2.11 Utilize social media and modern technology to foster and develop communal spirituality.
Section Three / Standard Three: Intellectual

3.0 Standard Three

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.
COMPETENCIES

3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition in accord with Dei Verbum.

3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.

3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.

3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the church, theologies of liturgy, worship, and sacraments and traditions of liturgical spirituality.

3.5 Moral theology and Catholic social teaching. Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.

3.6 Pastoral theology. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.

3.7 Spirituality. Know and integrate the history and theology of Catholic spiritual traditions into prayer and ministerial practice.

3.8 Canon law. Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.

3.9 Ecumenism and Interfaith Engagement. Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaboration with others.

3.10 Social sciences and humanities. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

3.11 Culture and language studies. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.

Your assessment of the candidate’s competence relative to Standard Three: ________________

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• Note below your judgment of the candidate’s competence relative to Standard Three [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ I affirm the candidate’s competence relative to Standard Three.

☐ I affirm the candidate’s competence relative to Standard Three, with reservations.
Explanation:

I cannot affirm the candidate’s competence relative to Standard Three. Explanation:

4.0 Standard Four

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

COMPETENCIES

4.1 Exercise sound practices of compassionate pastoral practices.
4.2 Empowers people to inculcate the Gospel through critical reflection of their own culture, and fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.
4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.
4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.
4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management to work effectively with others.
4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.
4.7 Continually seek opportunities to improve knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting.

4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.

Your assessment of the candidate’s competence relative to Standard Four: ________________________
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• Note below your judgment of the candidate’s competence relative to Standard Four [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ I affirm the candidate’s competence relative to Standard Four.

☐ I affirm the candidate’s competence relative to Standard Four, with reservations.
   Explanation:
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☐ I cannot affirm the candidate’s competence relative to Standard Four. Explanation:
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Section Five / Specialized Competencies for a Parish Director of Liturgy

The parish director of liturgy serves the pastor and faithful of the parish and will prepare and execute parish liturgies and rites with style and grace. He/she will also be responsible for the liturgical formation of the liturgical ministers and assemblies. The lay liturgist will be well formed in the study of Sacred Liturgy—its theology, history and right praxis.

A parish director of liturgy will:

DL 1 Demonstrate facility with the Church’s official liturgical books and be able to implement the various rites of the Church in their appropriate liturgical contexts.

DL 2 Demonstrate knowledge and understanding of current legislation, documentation, and pastoral practice in order to prepare liturgical rites and celebrations.

DL 3 Demonstrate an ability to evaluate liturgical celebrations in fidelity to the official liturgical books and Catholic liturgical theology.

DL 4 Follow guidelines and policies in accord with universal and diocesan norms.
DL 5 Demonstrate an ability to explain the history of Catholic liturgy and the cultural contexts which impacted it.

DL 6 Demonstrate an understanding of the Liturgical Year by appropriately celebrating the seasons, weeks, days, and hours of the year.

DL 7 Demonstrate a knowledge of the sanctoral cycle and its place within the liturgical year.

DL 8 Demonstrate proficiency and intercultural sensitivity in preparing, coordinating, and implementing communal celebrations which respect assemblies of various languages and cultural groups.

DL 9 Demonstrate familiarity with the richness of the devotional and sacramental life of the Church and guide its authentic celebration in a parish or broader context.

DL 10 Demonstrate an understanding of the ritual, spiritual, and cultural dimensions of music as integral to the sacred liturgy, and demonstrate the ability to collaborate in evaluating its musical, liturgical, and pastoral appropriateness in a particular rite.

DL 11 In collaboration with the (arch)diocesan Office of Worship, develop a parish program for the effective formation, training, enrichment, supervision and evaluation of liturgical ministers and a similar program for a parish worship committee.

DL 12 Create opportunities for liturgical catechesis: catechesis through liturgy, catechesis for liturgy, and the link between liturgy and social justice.

DL 13 With the pastor, develop a comprehensive and long range vision for parish liturgical life based on Church documents and directives.

Your assessment of the candidate’s competence relative to Standard Five: ______________________
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• Note below your judgment of the candidate’s competence relative to Standard Five [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.

☐ I affirm the candidate’s competence relative to Standard Five.

☐ I affirm the candidate’s competence relative to Standard Five, with reservations. Explanation: ______________________
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☐ I cannot affirm the candidate’s competence relative to Standard Five. Explanation: ______________________

______________________________________________________________________________
Section Six / Summary Assessment and Overall Recommendation

- Your summary assessment of the candidate’s competence relative to the National Certification Standards, including the relevant specialized competencies:

- Note below your judgment of the candidate’s competence relative to the specialized competencies [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.

Based on my assessment of the candidate’s competence relative to the National Certification Standards, including the specialized competencies,

☐ I recommend this candidate for certification without reservation.

☐ I recommend this candidate for certification, with reservations. Explanation:

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☐ I cannot recommend this candidate for certification. Explanation:

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4.7.3 Testimony/Observation Form for Parish Life Coordinator

**Testimony / Observation Assessment Form**

**Parish Life Coordinator**

Name of Candidate ____________________________________________________________

Name of Person Completing Form ________________________________________________

Relation to Candidate (supervisor, colleague, parish volunteer, etc.)
______________________________________________________________________________

Length of time you have known Candidate
______________________________________________________________________________

Date ____________________

**Introduction**

Thank you for your willingness to assess this candidate for certification. You are one of three persons this candidate has selected to provide first-hand information on his/her competence and capabilities relative to the National Certification Standards and Competencies. Your assessment here will become part of the candidate’s certification portfolio and will give testimony to the candidate’s competence for ministry.

Certification is a credential that formally acknowledges an individual’s competence for his/her particular ministry as a result of a serious and comprehensive assessment, relative to approved and established National Certification Standards, including specialized competencies relative to the specific ministry specialization of the candidate (e.g., catechetical leader). The National Certification Standards cover both broad and specific areas of ministerial competence that have been authoritatively identified by national professional ministry organizations as the norms by which an individual’s ministerial competence may be assessed.

This assessment is comprehensive and detailed, and will take some time to complete. The format of the assessment is as follows:

- There are six sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral), a fifth devoted to specialized competencies relative to a given ministry specialization, and a final summary section.

- In the first five sections you will be asked to write down your assessment of the candidate relative to the standards and competencies in that section and to render your judgment of the candidate’s competence relative to those standards.
and competencies.

☐ In the final section you will be asked to write a summary statement of your assessment of the candidate’s competence relative to the National Certification Standards and to render a final summary recommendation whether or not to grant certification to the candidate.

YOUR RESPONSES ON THIS FORM WILL NOT BE SHARED WITH THE CANDIDATE.

A descriptive statement of each standard and competencies for each standard are included in this form for your reference. Also included is a set of specialized competencies for the ministry for which certification is being sought.

INSTRUCTIONS
1. Read the description of the standard and competencies related to it.
2. Give a frank assessment of the candidate’s competence relative to that standard and competencies, noting strengths and/or weaknesses of the candidate in that area. At the conclusion of each section, you will be asked to render a judgment of the candidate’s competence relative to that standard.
3. In the final section, compose a summary statement of your assessment of the candidate’s overall competence relative to the standards and render a final recommendation regarding certification.

Section One / Standard One: Human

1.0 Standard One

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

Vision Statement

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (Co-Workers, p. 36).


COMPETENCIES
1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.
1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companioning.
1.3 Engage in continuing lifelong formation through programs or practices of on-going ministerial development and personal growth.
1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.

1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry. (The blue statement describes and qualifies self care.)

1.6 Manifest "psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (Co-Workers, p. 36).

1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.

1.8 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.

Your assessment of the candidate’s competence relative to Standard One:

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• Note below your judgment of the candidate’s competence relative to Standard One [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ I affirm the candidate’s competence relative to Standard One.

☐ I affirm the candidate’s competence relative to Standard One, with reservations. Explanation:

_______________________________________________________________________
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☐ I cannot affirm the candidate’s competence relative to Standard One. Explanation:

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Section Two / Standard Two: Spiritual

2.0 Standard Two

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).

COMPETENCIES

2.1 Embody an integrated spirituality formed by Scripture and liturgical celebration, theological reflection, and active participation in parish life.
2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (The order of the previous 2.2 and 2.3 have been switched)
2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.
2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, into liturgical celebrations and communal prayer.
2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.
2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (The order of the previous 2.6 and 2.7 have been switched.)
2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.
2.8 Display an openness to ecumenical prayer, works, and practices that promote Christian unity, acknowledging the gifts afforded to humanity from world religions.
2.9 Model the spirit of Jesus in one’s life, identify with and promote the global mission of the Church.
2.10 Develop a spirituality responsive to the diverse cultural expression of conversion, communion, mission and solidarity.
2.11 Utilize social media and modern technology to foster and develop communal spirituality.
Your assessment of the candidate’s competence relative to Standard Two:____________________
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* Note below your judgment of the candidate’s competence relative to Standard Two [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ I affirm the candidate’s competence relative to Standard Two.

☐ I affirm the candidate’s competence relative to Standard Two, with reservations. Explanation:
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☐ I cannot affirm the candidate’s competence relative to Standard Two. Explanation:
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Section Three / Standard Three: Intellectual

3.0 Standard Three

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Coworkers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.
COMPETENCIES

3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition in accord with Dei Verbum.

3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.

3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.

3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the church, theologies of liturgy, worship, and sacraments and traditions of liturgical spirituality.

3.5 Moral theology and Catholic social teaching. Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.

3.6 Pastoral theology. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.

3.7 Spirituality. Know and integrate the history and theology of Catholic spiritual traditions into prayer and ministerial practice.

3.8 Canon law. Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.

3.9 Ecumenism and Interfaith Engagement. Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaboration with others.

3.10 Social sciences and humanities. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

3.11 Culture and language studies. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.

Your assessment of the candidate’s competence relative to Standard Three: ____________________________

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• Note below your judgment of the candidate’s competence relative to Standard Three [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.

☐ I affirm the candidate’s competence relative to Standard Three.

☐ I affirm the candidate’s competence relative to Standard Three, with reservations.

Explanation:

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278
I cannot affirm the candidate’s competence relative to Standard Three. Explanation:

4.0 Standard Four

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

COMPETENCIES

4.1 Exercise sound practices of compassionate pastoral practices.
4.2 Empowers people to inculcate the Gospel through critical reflection of their own culture, and fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.
4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.
4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.
4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management to work effectively with others.
4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.
4.7 Continually seek opportunities to improve knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting.
4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.

Your assessment of the candidate’s competence relative to Standard Four: ______________________
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• Note below your judgment of the candidate’s competence relative to Standard Four [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ I affirm the candidate’s competence relative to Standard Four.

☐ I affirm the candidate’s competence relative to Standard Four, with reservations. Explanation:
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☐ I cannot affirm the candidate’s competence relative to Standard Four. Explanation:
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Section Five / Specialized Competencies for a Parish Life Coordinator

A parish life coordinator is a professional minister who is entrusted by the (arch)diocesan bishop with the pastoral care of a parish (Canon 517.2). In collaboration with a presbyteral moderator appointed by the (arch)diocesan bishop, the parish life coordinator has the responsibility of overseeing the entire Catholic community within a specific locale. The parish life coordinator enables and empowers the community to be a sign of the reality of the Kingdom of God.

A parish life coordinator will:

PLC 1 Exercise responsibility for coordinating the pastoral care of the parish in all of its dimensions: communal, liturgical, prophetic-catechetical, service, evangelization, and administration.

PLC 2 Exhibit a capacity for leadership and collaboration in all aspects of parish life and ministry including the skills required for supervising staff and the multicultural competencies appropriate to the diversity of the community.

PLC 3 Seek the guidance of parishioners as expressed by the pastoral council, the parish finance council, and other collaborative structures in the parish and/or region.
PLC 4 Foster the spiritual growth of all parishioners and encourage them to put their talents and their baptismal gifts/charisms at the service of others.

PLC 5 Integrate Catholic social teachings principles within ministry by incorporating opportunities for justice and service to the Church and broader community and provide theological reflection on those opportunities.

PLC 6 Develop a parish rich in worship and prayer in all of its dimensions by collaborating with the worship committee and the sacramental minister (Canon 517.2) in providing for the liturgical and sacramental life of the parish.

PLC 7 Promote the ministry of the word and preach effectively in appropriate pastoral settings in accord with national and (arch)diocesan/eparchial norms.

PLC 8 Preside at liturgies, including Sunday celebrations in the absence of a priest, in accord with liturgical principles and national and (arch)diocesan/eparchial norms.

PLC 9 Provide pastoral care and assistance to petitioners and respondents in marriage nullity cases.

PLC 10 Exercise effective pastoral care for the sick, the dying, and the grieving in the parish.

PLC 11 Initiate, develop, and support specialized pastoral ministries according to the needs of the parish community.

PLC 12 Collaborate in the catechesis and pastoral care of those preparing for sacraments and promote lifelong faith formation for all parishioners.

PLC 13 Collaborate effectively with organizations, (arch)diocesan and parish staffs and groups, parish lay ecclesial ministers, the presbyteral moderator, and the sacramental moderator (Canon 517.2).

PLC 14 Collaborate with the local (arch)diocese in a way that honors its vision for pastoral care of parishes, its programs for parish enrichment, its policies and procedures for parish administration, the sacramental moderator who represents the (arch)bishop and the (arch)diocese, and the deanery or regional structure in which the parish resides.

PLC 15 Ensure the observance of all applicable civil laws in accepted non-profit management practices.

PLC 16 Oversee the proper care for and use of parish’s facilities in accord with (arch)diocesan/eparchial norms and civil law.

Your assessment of the candidate’s competence relative to Standard Five: 
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• Note below your judgment of the candidate’s competence relative to Standard Five [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard Five.

☐ ☐ I affirm the candidate’s competence relative to Standard Five, with reservations. Explanation: ____________________________________________________________
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I cannot affirm the candidate’s competence relative to Standard Five. Explanation:

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Section Six / Summary Assessment and Overall Recommendation

• Your summary assessment of the candidate’s competence relative to the National Certification Standards, including the relevant specialized competencies:

• Note below your judgment of the candidate’s competence relative to the specialized competencies [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.

Based on my assessment of the candidate’s competence relative to the National Certification Standards, including the specialized competencies,

☐ I recommend this candidate for certification without reservation.

☐ I recommend this candidate for certification, with reservations. Explanation:

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☐ I cannot recommend this candidate for certification. Explanation:

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4.7.4 Testimony/Observation Form for Pastoral Associate

Testimony / Observation Assessment Form
Pastoral Associate

Name of Candidate

Name of Person Completing Form

Relation to Candidate (supervisor, colleague, parish volunteer, etc.)

Length of time you have known Candidate

Date

Introduction

Thank you for your willingness to assess this candidate for certification. You are one of three persons this candidate has selected to provide first-hand information on his/her competence and capabilities relative to the National Certification Standards and Competencies. Your assessment here will become part of the candidate’s certification portfolio and will give testimony to the candidate’s competence for ministry.

Certification is a credential that formally acknowledges an individual’s competence for his/her particular ministry as a result of a serious and comprehensive assessment, relative to approved and established National Certification Standards, including specialized competencies relative to the specific ministry specialization of the candidate (e.g., catechetical leader). The National Certification Standards cover both broad and specific areas of ministerial competence that have been authoritatively identified by national professional ministry organizations as the norms by which an individual’s ministerial competence may be assessed.

This assessment is comprehensive and detailed, and will take some time to complete. The format of the assessment is as follows:

☐ There are six sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral), a fifth devoted to specialized competencies relative to a given ministry specialization, and a final summary section.
In the first five sections you will be asked to write down your assessment of the candidate relative to the standards and competencies in that section and to render your judgment of the candidate’s competence relative to those standards and competencies.

In the final section you will be asked to write a summary statement of your assessment of the candidate’s competence relative to the National Certification Standards and to render a final summary recommendation whether or not to grant certification to the candidate.

YOUR RESPONSES ON THIS FORM WILL NOT BE SHARED WITH THE CANDIDATE.

A descriptive statement of each standard and competencies for each standard are included in this form for your reference. Also included is a set of specialized competencies for the ministry for which certification is being sought.

INSTRUCTIONS

1. Read the description of the standard and competencies related to it.
2. Give a frank assessment of the candidate’s competence relative to that standard and competencies, noting strengths and/or weaknesses of the candidate in that area. At the conclusion of each section, you will be asked to render a judgment of the candidate’s competence relative to that standard.
3. In the final section, compose a summary statement of your assessment of the candidate’s overall competence relative to the standards and render a final recommendation regarding certification.

Section One / Standard One: Human

1.0 Standard One
Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

Vision Statement
Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (Co-Workers, p. 36).


COMPETENCIES

1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.

1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companioning.
1.3 Engage in continuing lifelong formation through programs or practices of on-going ministerial development and personal growth.

1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.

1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry. (The blue statement describes and qualifies self care.)

1.6 Manifest "psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (Co-Workers, p. 36).

1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.

1.8 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.

Your assessment of the candidate’s competence relative to Standard One:______________________
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• Note below your judgment of the candidate’s competence relative to Standard One [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard One.

☐ ☐ I affirm the candidate’s competence relative to Standard One, with reservations. Explanation:
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☐ ☐ I cannot affirm the candidate’s competence relative to Standard One. Explanation:
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Section Two / Standard Two: Spiritual

2.0 Standard Two
Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s
transforming grace.

Vision Statement
Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).

COMPETENCIES
2.1 Embody an integrated spirituality formed by Scripture and liturgical celebration, theological reflection, and active participation in parish life.
2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (The order of the previous 2.2 and 2.3 have been switched)
2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.
2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, into liturgical celebrations and communal prayer.
2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.
2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (The order of the previous 2.6 and 2.7 have been switched.)
2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.
2.8 Display an openness to ecumenical prayer, works, and practices that promote Christian unity, acknowledging the gifts afforded to humanity from world religions.
2.9 Model the spirit of Jesus in one’s life, identify with and promote the global mission of the Church.
2.10 Develop a spirituality responsive to the diverse cultural expression of conversion, communion, mission and solidarity.
2.11 Utilize social media and modern technology to foster and develop communal spirituality.

Your assessment of the candidate’s competence relative to Standard Two:__________________________________________
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• Note below your judgment of the candidate’s competence relative to Standard Two [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the
space below the item you checked

☐ I affirm the candidate’s competence relative to Standard Two.

☐ I affirm the candidate’s competence relative to Standard Two, with reservations.
   Explanation:
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☐ I cannot affirm the candidate’s competence relative to Standard Two. Explanation:
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Section Three / Standard Three: Intellectual

3.0 Standard Three
A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement
“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

COMPETENCIES
3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition in accord with Dei Verbum.

3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.

3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.

3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the church, theologies of liturgy, worship, and sacraments and traditions of liturgical spirituality.
3.5 *Moral theology and Catholic social teaching.* Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.

3.6 *Pastoral theology.* Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.

3.7 *Spirituality.* Know and integrate the history and theology of Catholic spiritual traditions into prayer and ministerial practice.

3.8 *Canon law.* Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.

3.9 *Ecumenism and Interfaith Engagement.* Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaboration with others.

3.10 *Social sciences and humanities.* Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

3.11 *Culture and language studies.* Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.

Your assessment of the candidate’s competence relative to Standard Three: ____________________________

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• Note below your judgment of the candidate’s competence relative to Standard Three [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard Three.

☐ ☐ I affirm the candidate’s competence relative to Standard Three, with reservations.

   Explanation:

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☐ ☐ I cannot affirm the candidate’s competence relative to Standard Three. Explanation:

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4.0 Standard Four
A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement
As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

COMPETENCIES
4.1 Exercise sound practices of compassionate pastoral practices.
4.2 Empowers people to inculcate the Gospel through critical reflection of their own culture, and fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.
4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.
4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.
4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management to work effectively with others.
4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.
4.7 Continually seek opportunities to improve knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting.
4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.

Your assessment of the candidate’s competence relative to Standard Four: ____________________
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• Note below your judgment of the candidate’s competence relative to Standard Four [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ I affirm the candidate’s competence relative to Standard Four.

☐ I affirm the candidate’s competence relative to Standard Four, with reservations.
   Explanation:
   _________________________________________________________________________
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☐ I cannot affirm the candidate’s competence relative to Standard Four.
   Explanation:
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Section Five / Specialized Competencies for a Pastoral Associate

A pastoral associate is a professional minister who shares the overall care of the parish with the pastor or on-site pastoral team. He or she is a member of the parish staff, usually full-time, and is accountable to the pastor. The ministry of the pastoral associate is comprehensive, relating to all aspects of parish life, but with designated responsibilities, e.g., liturgy, faith formation and development, administration, pastoral care, or social outreach. The responsibilities assigned to the pastoral associate depend on the needs of the parish and the gifts of the pastoral associate as well as the gifts of other members of the pastoral staff.

A pastoral associate will:

PA 1 Exhibit a capacity for leadership and collaboration in all aspects of parish life and ministry including multicultural competencies appropriate to the diversity of the community.

PA 2 Recognize, address, respect, and assist with the implementation of the parish vision and mission.

PA 3 Foster the faith life of the community by providing opportunities that address the spiritual, moral, and lifelong formation of all parishioners.

PA 4 Promote evangelization as one of the primary activities of one’s ministry.

PA 5 Demonstrate a sensitivity to the multicultural concerns that affect the community and seeks ways to celebrate its cultural diversity.

PA 6 Engage in appropriate and effective communication with persons of cultures other than one’s own and recognize the need to develop intercultural competency.

PA 7 Integrate Catholic social teachings applications within ministry by incorporating opportunities for justice and service to the Church and broader community including
theological reflection on those opportunities.

**PA 8** Preach effectively in appropriate pastoral settings in accord with national and (arch)diocesan norms.

**PA 9** Preside at liturgies and prayer services, including Sunday celebrations in the absence of a priest, in accord with liturgical principles and national and (arch)diocesan/eparchial norms.

**PA 10** Provide pastoral care and assistance to petitioners and respondents in marriage nullity cases.

**PA 11** Collaborate in the catechesis and pastoral care of those preparing for sacraments.

**PA 12** Exercise effective pastoral care of the sick, the dying, and the grieving in the parish community.

**PA 13** Initiate, develop, and support specialized pastoral ministries according to the needs of the parish community.

Your assessment of the candidate’s competence relative to Standard Five: ________________________
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**Section Six / Summary Assessment and Overall Recommendation**

Your summary assessment of the candidate’s competence relative to the National Certification Standards, including the relevant specialized competencies:

Note below your judgment of the candidate’s competence relative to the specialized competencies [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.

☐ ☐ I affirm the candidate’s competence relative to Standard Five.

☐ ☐ I affirm the candidate’s competence relative to Standard Five, with reservations.
   Explanation: ______________________________________________________________
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☐ ☐ I cannot affirm the candidate’s competence relative to Standard Five. Explanation:
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   _______________________________________________________________________
Based on my assessment of the candidate’s competence relative to the National Certification Standards, including the specialized competencies,

☐ I recommend this candidate for certification without reservation.

☐ I recommend this candidate for certification, with reservations. Explanation:

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☐ I cannot recommend this candidate for certification. Explanation:

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4.7.5 Testimony/Observation Form for Parish Business Manager

Testimony / Observation Assessment Form
Parish Business Manager

Name of Candidate
___________________________________________________________________________________

Name of Person Completing Form
___________________________________________________________________________________

Relation to Candidate (supervisor, colleague, parish volunteer, etc.)
___________________________________________________________________________________

Length of time you have known Candidate
___________________________________________________________________________________

Date
___________________________________________________________________________________

Introduction

Thank you for your willingness to assess this candidate for certification. You are one of three persons this candidate has selected to provide first-hand information on his/her competence and capabilities relative to the National Certification Standards and Competencies. Your assessment here will become part of the candidate’s certification portfolio and will give testimony to the candidate’s competence for ministry.

Certification is a credential that formally acknowledges an individual’s competence for his/her particular ministry as a result of a serious and comprehensive assessment, relative to approved and established National Certification Standards, including specialized competencies relative to the specific ministry specialization of the candidate (e.g., catechetical leader). The National Certification Standards cover both broad and specific areas of ministerial competence that have been authoritatively identified by national professional ministry organizations as the norms by which an individual’s ministerial competence may be assessed.

This assessment is comprehensive and detailed, and will take some time to complete. The format of the assessment is as follows:

- There are six sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral), a fifth devoted to specialized competencies relative to a given ministry specialization, and a final summary section.
In the first five sections you will be asked to write down your assessment of the candidate relative to the standards and competencies in that section and to render your judgment of the candidate’s competence relative to those standards and competencies.

In the final section you will be asked to write a summary statement of your assessment of the candidate’s competence relative to the National Certification Standards and to render a final summary recommendation whether or not to grant certification to the candidate.

YOUR RESPONSES ON THIS FORM WILL NOT BE SHARED WITH THE CANDIDATE.

A descriptive statement of each standard and competencies for each standard are included in this form for your reference. Also included is a set of specialized competencies for the ministry for which certification is being sought.

INSTRUCTIONS
1. Read the description of the standard and competencies related to it.
2. Give a frank assessment of the candidate’s competence relative to that standard and competencies, noting strengths and/or weaknesses of the candidate in that area. At the conclusion of each section, you will be asked to render a judgment of the candidate’s competence relative to that standard.
3. In the final section, compose a summary statement of your assessment of the candidate’s overall competence relative to the standards and render a final recommendation regarding certification.

Section One / Standard One: Human

1.0 Standard One
Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

Vision Statement
Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (*Co-Workers*, p. 36).


COMPETENCIES

1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.
1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companioning.
1.3 Engage in continuing lifelong formation through programs or practices of on-going ministerial development and personal growth.
1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.
1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry.
   (The blue statement describes and qualifies self care.)
1.6 Manifest "psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (Co-Workers, p. 36).
1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.
1.8 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.

Your assessment of the candidate’s competence relative to Standard One:__________________
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* Note below your judgment of the candidate’s competence relative to Standard One [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard One.

☐ ☐ I affirm the candidate’s competence relative to Standard One, with reservations.
   Explanation:
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☐ ☐ I cannot affirm the candidate’s competence relative to Standard One. Explanation:
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Section Two / Standard Two: Spiritual

2.0 Standard Two

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a
sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement
Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).

COMPETENCIES
2.1 Embody an integrated spirituality formed by Scripture and liturgical celebration, theological reflection, and active participation in parish life.
2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (The order of the previous 2.2 and 2.3 have been switched)
2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.
2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, into liturgical celebrations and communal prayer.
2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.
2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (The order of the previous 2.6 and 2.7 have been switched.)
2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.
2.8 Display an openness to ecumenical prayer, works, and practices that promote Christian unity, acknowledging the gifts afforded to humanity from world religions.
2.9 Model the spirit of Jesus in one’s life, identify with and promote the global mission of the Church.
2.10 Develop a spirituality responsive to the diverse cultural expression of conversion, communion, mission and solidarity.
2.11 Utilize social media and modern technology to foster and develop communal spirituality.

Your assessment of the candidate’s competence relative to Standard Two:____________________
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• Note below your judgment of the candidate’s competence relative to Standard Two [check only
Section Three / Standard Three: Intellectual

3.0 Standard Three
A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement
“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

COMPETENCIES

3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition in accord with Dei Verbum.

3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.

3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.

3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the church. theologies of liturgy, worship, and sacraments and traditions of liturgical
spirituality.

3.5 Moral theology and Catholic social teaching. Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.

3.6 Pastoral theology. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.

3.7 Spirituality. Know and integrate the history and theology of Catholic spiritual traditions into prayer and ministerial practice.

3.8 Canon law. Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.

3.9 Ecumenism and Interfaith Engagement. Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaboration with others.

3.10 Social sciences and humanities. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

3.11 Culture and language studies. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.

Your assessment of the candidate’s competence relative to Standard Three: __________________________

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I affirm the candidate’s competence relative to Standard Three. Explanation:

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I affirm the candidate’s competence relative to Standard Three, with reservations.

Explanation:

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I cannot affirm the candidate’s competence relative to Standard Three. Explanation:

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4.0 Standard Four
A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement
As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

COMPETENCIES
4.1 Exercise sound practices of compassionate pastoral practices.
4.2 Empowers people to inculturate the Gospel through critical reflection of their own culture, and fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.
4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.
4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.
4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management to work effectively with others.
4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.
4.7 Continually seek opportunities to improve knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting.
4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.

Your assessment of the candidate’s competence relative to Standard Four: _________________

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• Note below your judgment of the candidate’s competence relative to Standard Four [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard Four.

☐ ☐ I affirm the candidate’s competence relative to Standard Four, with reservations.
   Explanation:
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☐ ☐ I cannot affirm the candidate’s competence relative to Standard Four. Explanation:
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Section Five / Specialized Competencies for a Parish Business Manager

The Parish Business Manager is responsible for the supervision and management of all financial activities, administrative functions, human resources, church properties and facilities, oversight of long-term improvement projects, and all related processes and systems for the parish. Under the general direction of the pastor, the Parish Business Manager provides efficient and professional business and facility management leadership with the purpose of allowing the pastor maximum freedom to provide pastoral care to the parish community, directing these efforts within a framework of shared ministry and Catholic values consistent with the mission and purpose of the parish. This responsibility includes safeguarding Church assets, exercising prudence in financial matters, accountability to those who provide monetary support to the Church and to regulatory authorities, and compliance with all civil regulations. The Parish Business Manager generally participates in the hiring, training and supervision of parish staff and volunteers and administers employee benefits including insurance coverage, retirement plan, scheduling, and payroll functions in accordance with (arch) diocesan and parish policies.

A parish business manager will:

PBM 1 Demonstrate and maintain accountability and transparency to all applicable entities and individuals.

PBM 2 Apply general accepted accounting practices (GAAP) for non-profit organizations.

PBM 3 Establish and manage comprehensive cash and asset management policies and procedures.

PBM 4 Apply wide-ranging Human Resource best practices and ensures compliance with (arch) diocesan, federal, state, and local laws and directives.

PBM 5 Coordinate care and maintenance of physical plant including working schedules, policies, and procedures guiding staff in applying stewardship principles and best practices.
PBM 6 Utilize the basic vocabulary and “temporal goods” section of Canon Law related to local diocesan norms in conjunction with civil law to assist with financial and temporal affairs related to parish goods and ministries.

PBM 7 Ensure that the parish technological resources are sufficient and administered to achieve the parish, (arch) diocesan and universal Church mission.

PBM 8 Understand and demonstrate the Catholic catechetical teachings related to stewardship.

PBM 9 Ensure that parish resources are allocated correctly to achieve the parish mission and work within fiscal means.

PBM 10 Integrate new technology trends and uses or directs the use of these to ensure parish communications remains current and relevant.

PBM 11 Use wide-ranging processes to fulfil all Church, government, and other agency requirements for compliance-reporting and record-keeping.

PBM 12 Lead by personal example and Gospel values, supporting the pastor in setting high standards for leadership.

Your assessment of the candidate’s competence relative to Standard Five: ____________________

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• Note below your judgment of the candidate’s competence relative to Standard Five [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.

☐ □ I affirm the candidate’s competence relative to Standard Five.

☐ □ I affirm the candidate’s competence relative to Standard Five, with reservations.
   Explanation: ________________________________________________________________
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☐ □ I cannot affirm the candidate’s competence relative to Standard Five. Explanation:
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Section Six / Summary Assessment and Overall Recommendation

• Your summary assessment of the candidate’s competence relative to the National Certification Standards, including the relevant specialized competencies:

• Note below your judgment of the candidate’s competence relative to the specialized competencies [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.
Based on my assessment of the candidate’s competence relative to the National Certification Standards, including the specialized competencies,
☐ I recommend this candidate for certification without reservation.

☐ I recommend this candidate for certification, with reservations. Explanation:
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☐ I cannot recommend this candidate for certification. Explanation:
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Introduction

Thank you for your willingness to assess this candidate for certification. You are one of three persons this candidate has selected to provide first-hand information on his/her competence and capabilities relative to the National Certification Standards and Competencies. Your assessment here will become part of the candidate’s certification portfolio and will give testimony to the candidate’s competence for ministry.

Certification is a credential that formally acknowledges an individual’s competence for his/her particular ministry as a result of a serious and comprehensive assessment, relative to approved and established National Certification Standards, including specialized competencies relative to the specific ministry specialization of the candidate (e.g., catechetical leader). The National Certification Standards cover both broad and specific areas of ministerial competence that have been authoritatively identified by national professional ministry organizations as the norms by which an individual’s ministerial competence may be assessed.

This assessment is comprehensive and detailed, and will take some time to complete. The format of the assessment is as follows:

- There are six sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral), a fifth devoted to specialized competencies relative to a given ministry specialization, and a final summary section.
In the first five sections you will be asked to write down your assessment of the candidate relative to the standards and competencies in that section and to render your judgment of the candidate’s competence relative to those standards and competencies.

In the final section you will be asked to write a summary statement of your assessment of the candidate’s competence relative to the National Certification Standards and to render a final summary recommendation whether or not to grant certification to the candidate.

**YOUR RESPONSES ON THIS FORM WILL NOT BE SHARED WITH THE CANDIDATE.**

A descriptive statement of each standard and competencies for each standard are included in this form for your reference. Also included is a set of specialized competencies for the ministry for which certification is being sought.

**INSTRUCTIONS**

1. Read the description of the standard and competencies related to it.
2. Give a frank assessment of the candidate’s competence relative to that standard and competencies, noting strengths and/or weaknesses of the candidate in that area. At the conclusion of each section, you will be asked to render a judgment of the candidate’s competence relative to that standard.
3. In the final section, compose a summary statement of your assessment of the candidate’s overall competence relative to the standards and render a final recommendation regarding certification.

**Section One / Standard One: Human**

**1.0 Standard One**

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

**Vision Statement**

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (*Co-Workers*, p. 36).


**COMPETENCIES**

1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.

1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companioning.

1.3 Engage in continuing lifelong formation through programs or practices of on-going ministerial development and personal growth.
1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.

1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry. (The blue statement describes and qualifies self care.)

1.6 Manifest "psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (Co-Workers, p. 36).

1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.

1.8 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.

Your assessment of the candidate’s competence relative to Standard One:________________________
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• Note below your judgment of the candidate’s competence relative to Standard One [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐☐ I affirm the candidate’s competence relative to Standard One.

☐☐ I affirm the candidate’s competence relative to Standard One, with reservations.
Explanation:
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☐☐ I cannot affirm the candidate’s competence relative to Standard One. Explanation:
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Section Two / Standard Two: Spiritual

2.0 Standard Two
Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.
Vision Statement
Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).

COMPETENCIES
2.1 Embody an integrated spirituality formed by Scripture and liturgical celebration, theological reflection, and active participation in parish life.
2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (The order of the previous 2.2 and 2.3 have been switched)
2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.
2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, into liturgical celebrations and communal prayer.
2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.
2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (The order of the previous 2.6 and 2.7 have been switched.)
2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.
2.8 Display an openness to ecumenical prayer, works, and practices that promote Christian unity, acknowledging the gifts afforded to humanity from world religions.
2.9 Model the spirit of Jesus in one’s life, identify with and promote the global mission of the Church.
2.10 Develop a spirituality responsive to the diverse cultural expression of conversion, communion, mission and solidarity.
2.11 Utilize social media and modern technology to foster and develop communal spirituality.

Your assessment of the candidate’s competence relative to Standard Two: ____________________________
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• Note below your judgment of the candidate’s competence relative to Standard Two [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked
I affirm the candidate’s competence relative to Standard Two.

I affirm the candidate’s competence relative to Standard Two, with reservations. Explanation:

I cannot affirm the candidate’s competence relative to Standard Two. Explanation:

Section Three / Standard Three: Intellectual

3.0 Standard Three
A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement
“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

COMPETENCIES
3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition in accord with Dei Verbum.
3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.
3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.
3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the church, theologies of liturgy, worship, and sacraments and traditions of liturgical
spirituality.

3.5  *Moral theology and Catholic social teaching.* Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.

3.6  *Pastoral theology.* Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.

3.7  *Spirituality.* Know and integrate the history and theology of Catholic spiritual traditions into prayer and ministerial practice.

3.8  *Canon law.* Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.

3.9  *Ecumenism and Interfaith Engagement.* Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaboration with others.

3.10  *Social sciences and humanities.* Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

3.11  *Culture and language studies.* Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.

Your assessment of the candidate’s competence relative to Standard Three: ______________________
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• Note below your judgment of the candidate’s competence relative to Standard Three [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.

☐ □ I affirm the candidate’s competence relative to Standard Three.

☐ □ I affirm the candidate’s competence relative to Standard Three, with reservations. Explanation:
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☐ □ I cannot affirm the candidate’s competence relative to Standard Three. Explanation:
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4.0 Standard Four
A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement
As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

COMPETENCIES
4.1 Exercise sound practices of compassionate pastoral practices.
4.2 Empowers people to inculturate the Gospel through critical reflection of their own culture, and fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.
4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.
4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.
4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management to work effectively with others.
4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.
4.7 Continually seek opportunities to improve knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting.
4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.

Your assessment of the candidate’s competence relative to Standard Four: _________________
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• Note below your judgment of the candidate’s competence relative to Standard Four [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard Four.

☐ ☐ I affirm the candidate’s competence relative to Standard Four, with reservations. Explanation:
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☐ ☐ I cannot affirm the candidate’s competence relative to Standard Four. Explanation:
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Section Five / Specialized Competencies for a Director of Music Ministry
The parish or (arch)diocesan director of music ministries is the person who organizes and directs the program of sacred music for the liturgical and devotional life of the parish or (arch)diocese under the direction of the pastor or (arch)bishop and in collaboration with the pastoral staff. In addition to the competencies and standards listed above, the director will be well formed in the art of music and study of liturgy.

A director of music ministries will:

DMM 1 Demonstrate knowledge of music theory and harmony, including basic understandings of orchestration, counterpoint, and harmonic analysis.
DMM 2 Have knowledge of and competency in the historical treasury, contemporary body, and multicultural expressions of church music and demonstrate skills to use them effectively within the worship life of the parish or diocesan community.
DMM 3 Demonstrate knowledge of liturgical history, legislation, documentation, and current pastoral and cultural practices in order to prepare liturgical rites and celebrations.
DMM 4 Demonstrate knowledge of the rites of the Church and their theological underpinnings for preparing and planning parish and diocesan prayer and liturgical celebrations.
DMM 5 Promote and develop the art of music as an integral and necessary part of the sacred liturgy and as a constitutive element of the Catholic faith experience.
DMM 6 Demonstrate skills in leading congregational song, choral conducting, and at least one other musical specialization (organ, piano, guitar, voice).
DMM 7 Develop parish music and liturgy guidelines and policies in accord with universal
and (arch)diocesan norms.

**DMM 8** Develop a comprehensive and long-range vision for the parish music and liturgical life based on Church documents and directives and sensitivity to intercultural needs in order to promote full, conscious, and active participation of all the people.

**DMM 9** Recognize, motivate, and empower musical talent and skills from the parish community with special attention to children, youth, and young adults.

Your assessment of the candidate’s competence relative to Standard Five: ________________________________
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• Note below your judgment of the candidate’s competence relative to Standard Five [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard Five.

☐ ☐ I affirm the candidate’s competence relative to Standard Five, with reservations. Explanation: ____________________________________________________________
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☐ ☐ I cannot affirm the candidate’s competence relative to Standard Five. Explanation: ____________________________________________________________
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**Section Six / Summary Assessment and Overall Recommendation**

• Your summary assessment of the candidate’s competence relative to the National Certification Standards, including the relevant specialized competencies:

• Note below your judgment of the candidate’s competence relative to the specialized competencies [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.

Based on my assessment of the candidate’s competence relative to the National Certification Standards, including the specialized competencies,

☐ ☐ I recommend this candidate for certification without reservation.

☐ ☐ I recommend this candidate for certification, with reservations. Explanation: ________________________________
I cannot recommend this candidate for certification. Explanation:
4.7.7 Testimony/Observation Form for Parish Catechetical Leader

Testimony / Observation Assessment Form
Parish Catechetical Leader

Name of Candidate
___________________________________________________________________________________

Name of Person Completing Form
___________________________________________________________________________________

Relation to Candidate (supervisor, colleague, parish volunteer, etc.)
___________________________________________________________________________________

Length of time you have known Candidate
___________________________________________________________________________________

Date
___________________________________________________________________________________

Introduction

Thank you for your willingness to assess this candidate for certification. You are one of three persons this candidate has selected to provide first-hand information on his/her competence and capabilities relative to the National Certification Standards and Competencies. Your assessment here will become part of the candidate’s certification portfolio and will give testimony to the candidate’s competence for ministry.

Certification is a credential that formally acknowledges an individual’s competence for his/her particular ministry as a result of a serious and comprehensive assessment, relative to approved and established National Certification Standards, including specialized competencies relative to the specific ministry specialization of the candidate (e.g., catechetical leader). The National Certification Standards cover both broad and specific areas of ministerial competence that have been authoritatively identified by national professional ministry organizations as the norms by which an individual’s ministerial competence may be assessed.

This assessment is comprehensive and detailed, and will take some time to complete. The format of the assessment is as follows:

□ There are six sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral), a fifth devoted to specialized competencies relative to a given ministry specialization, and a final summary section.
In the first five sections you will be asked to write down your assessment of the candidate relative to the standards and competencies in that section and to render your judgment of the candidate’s competence relative to those standards and competencies.

In the final section you will be asked to write a summary statement of your assessment of the candidate’s competence relative to the National Certification Standards and to render a final summary recommendation whether or not to grant certification to the candidate.

YOUR RESPONSES ON THIS FORM WILL NOT BE SHARED WITH THE CANDIDATE.

A descriptive statement of each standard and competencies for each standard are included in this form for your reference. Also included is a set of specialized competencies for the ministry for which certification is being sought.

INSTRUCTIONS
1 Read the description of the standard and competencies related to it.
2 Give a frank assessment of the candidate’s competence relative to that standard and competencies, noting strengths and/or weaknesses of the candidate in that area. At the conclusion of each section, you will be asked to render a judgment of the candidate’s competence relative to that standard.
3 In the final section, compose a summary statement of your assessment of the candidate’s overall competence relative to the standards and render a final recommendation regarding certification.

Section One / Standard One: Human

1.0 Standard One
Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

Vision Statement
Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (Co-Workers, p. 36).


COMPETENIES
1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.
1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companioning.
1.3 Engage in continuing lifelong formation through programs or practices of on-going ministerial development and personal growth.
1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.
1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry. (The blue statement describes and qualifies self care.)
1.6 Manifest "psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (Co-Workers, p. 36).
1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.
1.8 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.

Your assessment of the candidate’s competence relative to Standard One:_____________________
___________________________________________________________________________
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• Note below your judgment of the candidate’s competence relative to Standard One [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard One.

☐ ☐ I affirm the candidate’s competence relative to Standard One, with reservations. Explanation:
___________________________________________________________________________
___________________________________________________________________________
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___________________________________________________________________________

☐ ☐ I cannot affirm the candidate’s competence relative to Standard One. Explanation:
___________________________________________________________________________
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Section Two / Standard Two: Spiritual

2.0 Standard Two
Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.
Vision Statement
Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).

COMPETENCIES
2.1 Embody an integrated spirituality formed by Scripture and liturgical celebration, theological reflection, and active participation in parish life.
2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (The order of the previous 2.2 and 2.3 have been switched)
2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.
2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, into liturgical celebrations and communal prayer.
2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.
2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (The order of the previous 2.6 and 2.7 have been switched.)
2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.
2.8 Display an openness to ecumenical prayer, works, and practices that promote Christian unity, acknowledging the gifts afforded to humanity from world religions.
2.9 Model the spirit of Jesus in one’s life, identify with and promote the global mission of the Church.
2.10 Develop a spirituality responsive to the diverse cultural expression of conversion, communion, mission and solidarity.
2.11 Utilize social media and modern technology to foster and develop communal spirituality.

Your assessment of the candidate’s competence relative to Standard Two: __________________________
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• Note below your judgment of the candidate’s competence relative to Standard Two [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked
Section Three / Standard Three: Intellectual

3.0 Standard Three

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

COMPETENCIES

3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition in accord with Dei Verbum.

3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.

3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.

3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the church, theologies of liturgy, worship, and sacraments and traditions of liturgical spirituality.

3.5 Moral theology and Catholic social teaching. Know and integrate into ministerial practice a
theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.

3.6 Pastoral theology. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.

3.7 Spirituality. Know and integrate the history and theology of Catholic spiritual traditions into prayer and ministerial practice.

3.8 Canon law. Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.

3.9 Ecumenism and Interfaith Engagement. Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaboration with others.

3.10 Social sciences and humanities. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

3.11 Culture and language studies. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.

Your assessment of the candidate’s competence relative to Standard Three: __________________________

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• Note below your judgment of the candidate’s competence relative to Standard Three [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard Three.

☐ ☐ I affirm the candidate’s competence relative to Standard Three, with reservations. Explanation:

______________________________________________________________________________

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☐ ☐ I cannot affirm the candidate’s competence relative to Standard Three. Explanation:

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4.0 Standard Four
A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement
As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

COMPETENCIES
4.1 Exercise sound practices of compassionate pastoral practices.
4.2 Empowers people to inculturate the Gospel through critical reflection of their own culture, and fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.
4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.
4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.
4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management to work effectively with others.
4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.
4.7 Continually seek opportunities to improve knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting.
4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.

Your assessment of the candidate’s competence relative to Standard Four: ____________________________
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• Note below your judgment of the candidate’s competence relative to Standard Four [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the
space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard Four.

☐ ☐ I affirm the candidate’s competence relative to Standard Four, with reservations.
   Explanation:
   __________________________________________________________________________
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☐ ☐ I cannot affirm the candidate’s competence relative to Standard Four. Explanation:
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Section Five / Specialized Competencies for a Parish Catechetical Leader

By virtue of baptism all Christians are called to proclaim the Good News. The Spirit elects certain individuals and calls them to the specialized role of catechetical leader within the faith community. As competent catechetical leaders they collaborate with others to develop a culture of lifelong formation within their communities that enables each adult, youth and child to know and love Jesus Christ, and to grow as a disciple and witness to the Gospel.

As such the catechetical leader will be well formed in the study of the Catholic faith and of catechesis—its theology, its history, and its right praxis.

A parish catechetical leader will:

PCL 1  Direct the parish catechetical program through design, implementation, and evaluation of parish catechetical processes.

PCL 2  Embrace the catechumenate as model and inspiration for all catechesis.

PCL 3  Collaborate with stakeholders – pastor, staff, school personnel, appropriate committees and boards – to develop a comprehensive lifelong vision and plan for parish catechesis, based on ecclesial catechetical documents and correlated with the parish and (arch)diocesan vision.

PCL 4  Ensure that catechesis is age-appropriate, sensitive to diverse cultural backgrounds, responsive to learning styles across the lifespan, and adapted to those with special needs.

PCL 5  Plan and evaluate catechetical ministry through the lens of evangelization, and ensure the centrality of catechesis in the development of the parish as an evangelizing community.

PCL 6  Develop and implement parish catechetical policies in accord with (arch)diocesan policies and guidelines.

PCL 7  Recognize and support parents in their role as the first educators of their children, implement programs that engage the family as an essential partner, and champion the
family as domestic church.

PCL 8 Recruit, form, and evaluate parish catechists, supporting them in their development as disciples, teachers, and witnesses of the faith.

PCL 9 Provide orientation and in-service training of catechetical committee members and formation teams in their areas of responsibility.

PCL 10 Exercise effective supervision of catechetical employees, catechists, and volunteers while fostering leadership abilities.

PCL 11 Select effective catechetical resources, programs and processes, appropriate to particular audiences, in accord with national and (arch)diocesan guidelines, and utilizing suitable technology.

PCL 12 Manage communications, maintain records, administer a budget, and advocate for resources and parish support for catechetical ministry.

Your assessment of the candidate’s competence relative to Standard Five: __________________________
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• Note below your judgment of the candidate’s competence relative to Standard Five [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

□ I affirm the candidate’s competence relative to Standard Five.

□ I affirm the candidate’s competence relative to Standard Five, with reservations. Explanation: ________________________________________________________________
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□ I cannot affirm the candidate’s competence relative to Standard Five. Explanation: ________________________________________________________________
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Section Six / Summary Assessment and Overall Recommendation

• Your summary assessment of the candidate’s competence relative to the National Certification Standards, including the relevant specialized competencies:

• Note below your judgment of the candidate’s competence relative to the specialized competencies [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.
Based on my assessment of the candidate’s competence relative to the National Certification Standards, including the specialized competencies,

☐ I recommend this candidate for certification without reservation.

☐ I recommend this candidate for certification, with reservations. Explanation:
  ___________________________________________________________________________
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☐ I cannot recommend this candidate for certification. Explanation:
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  ___________________________________________________________________________
  ___________________________________________________________________________
4.7.8 Testimony/Observation Form for Parish Director of Evangelization

Testimony / Observation Assessment Form
Parish Director of Evangelization

Name of Candidate
___________________________________________________________________________________

Name of Person Completing Form
___________________________________________________________________________________

Relation to Candidate (supervisor, colleague, parish volunteer, etc.)
___________________________________________________________________________________

Length of time you have known Candidate
___________________________________________________________________________________

Date
___________________________________________________________________________________

Introduction

Thank you for your willingness to assess this candidate for certification. You are one of three persons this candidate has selected to provide first-hand information on his/her competence and capabilities relative to the National Certification Standards and Competencies. Your assessment here will become part of the candidate’s certification portfolio and will give testimony to the candidate’s competence for ministry.

Certification is a credential that formally acknowledges an individual’s competence for his/her particular ministry as a result of a serious and comprehensive assessment, relative to approved and established National Certification Standards, including specialized competencies relative to the specific ministry specialization of the candidate (e.g., catechetical leader). The National Certification Standards cover both broad and specific areas of ministerial competence that have been authoritatively identified by national professional ministry organizations as the norms by which an individual’s ministerial competence may be assessed.

This assessment is comprehensive and detailed, and will take some time to complete. The format of the assessment is as follows:

☐ There are six sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral), a fifth devoted to specialized competencies relative to a given ministry specialization, and a final summary section.
In the first five sections you will be asked to write down your assessment of the candidate relative to the standards and competencies in that section and to render your judgment of the candidate’s competence relative to those standards and competencies.

In the final section you will be asked to write a summary statement of your assessment of the candidate’s competence relative to the National Certification Standards and to render a final summary recommendation whether or not to grant certification to the candidate.

YOUR RESPONSES ON THIS FORM WILL NOT BE SHARED WITH THE CANDIDATE.

A descriptive statement of each standard and competencies for each standard are included in this form for your reference. Also included is a set of specialized competencies for the ministry for which certification is being sought.

INSTRUCTIONS
1 Read the description of the standard and competencies related to it.
2 Give a frank assessment of the candidate’s competence relative to that standard and competencies, noting strengths and/or weaknesses of the candidate in that area. At the conclusion of each section, you will be asked to render a judgment of the candidate’s competence relative to that standard.
3 In the final section, compose a summary statement of your assessment of the candidate’s overall competence relative to the standards and render a final recommendation regarding certification.

Section One / Standard One: Human

1.0 Standard One
Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

Vision Statement
Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (Co-Workers, p. 36).


COMPETENCIES
1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.
1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companioning.
1.3 Engage in continuing lifelong formation through programs or practices of on-going ministerial development and personal growth.
1.4 Recognize both the reality of sin with its personal and social consequences and the power of
forgiveness and reconciliation to heal persons and relationships.

1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry. (The blue statement describes and qualifies self care.)

1.6 Manifest "psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (Co-Workers, p. 36).

1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.

1.8 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.

Your assessment of the candidate’s competence relative to Standard One:__________________________
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• Note below your judgment of the candidate’s competence relative to Standard One [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard One.

☐ ☐ I affirm the candidate’s competence relative to Standard One, with reservations.
   Explanation:
   _______________________________________________________________________
   _______________________________________________________________________
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☐ ☐ I cannot affirm the candidate’s competence relative to Standard One. Explanation:
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Section Two / Standard Two: Spiritual

2.0 Standard Two

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

Vision Statement
Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).

COMPETENCIES

2.1 Embody an integrated spirituality formed by Scripture and liturgical celebration, theological reflection, and active participation in parish life.

2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (The order of the previous 2.2 and 2.3 have been switched)

2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.

2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, into liturgical celebrations and communal prayer.

2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.

2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (The order of the previous 2.6 and 2.7 have been switched.)

2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.

2.8 Display an openness to ecumenical prayer, works, and practices that promote Christian unity, acknowledging the gifts afforded to humanity from world religions.

2.9 Model the spirit of Jesus in one’s life, identify with and promote the global mission of the Church.

2.10 Develop a spirituality responsive to the diverse cultural expression of conversion, communion, mission and solidarity.

2.11 Utilize social media and modern technology to foster and develop communal spirituality.

Your assessment of the candidate’s competence relative to Standard Two:________________________

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Note below your judgment of the candidate’s competence relative to Standard Two [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked
I affirm the candidate’s competence relative to Standard Two.

☐ I affirm the candidate’s competence relative to Standard Two, with reservations.
  Explanation:
  ____________________________________________________________
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☐ I cannot affirm the candidate’s competence relative to Standard Two. Explanation:
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Section Three / Standard Three: Intellectual

3.0 Standard Three

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement

“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

COMPETENCIES

3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition in accord with Dei Verbum.

3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.

3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.

3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the church. theologies of liturgy, worship, and sacraments and traditions of liturgical spirituality.

3.5 Moral theology and Catholic social teaching. Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God,
3.6 Pastoral theology. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.

3.7 Spirituality. Know and integrate the history and theology of Catholic spiritual traditions into prayer and ministerial practice.

3.8 Canon law. Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.

3.9 Ecumenism and Interfaith Engagement. Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaboration with others.

3.10 Social sciences and humanities. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

3.11 Culture and language studies. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.

Your assessment of the candidate’s competence relative to Standard Three: ______________________
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• Note below your judgment of the candidate’s competence relative to Standard Three [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.

☐ ☐ I affirm the candidate’s competence relative to Standard Three.

☐ ☐ I affirm the candidate’s competence relative to Standard Three, with reservations. Explanation:
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☐ ☐ I cannot affirm the candidate’s competence relative to Standard Three. Explanation:
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4.0 **Standard Four**

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

**Vision Statement**

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (*Co-Workers*, page 47).

**COMPETENCIES**

4.1 Exercise sound practices of compassionate pastoral practices.
4.2 Empowers people to inculcate the Gospel through critical reflection of their own culture, and fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.
4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.
4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.
4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management to work effectively with others.
4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.
4.7 Continually seek opportunities to improve knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting.
4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.

Your assessment of the candidate’s competence relative to Standard Four: _________________
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• Note below your judgment of the candidate’s competence relative to Standard Four [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked
I affirm the candidate’s competence relative to Standard Four.

I affirm the candidate’s competence relative to Standard Four, with reservations.

Explanation:
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I cannot affirm the candidate’s competence relative to Standard Four. Explanation:
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Section Five / Specialized Competencies for a Parish Director of Evangelization

A parish director of evangelization is a member of the parish staff who gives direction to evangelization efforts in the parish community. These efforts attend to the active community, to inactive Catholics, and to the unchurched, and therefore involve renewal and formation ministries within the parish, and outreach and welcome toward those not active or connected with the Church. A director of evangelization aims to foster conversion and growth in discipleship among the faithful, to develop a welcoming community, to animate and equip parishioners to evangelize, and to accompany seekers or returning Catholics. As such, the ministry requires leadership skills, deep knowledge of the Catholic faith, ability to provide formation, competent communication, and an ability to foster collaboration.

A parish director of evangelization will:

PDE 1 Collaborate with other staff, pastor, and appropriate councils and committees to articulate a vision for evangelization in the parish.
PDE 2 Plan and implement strategies to reach active parishioners, inactive Catholics, and the unchurched in the community.
PDE 3 Demonstrate knowledge and familiarity with the vision, goals, principles, and components of evangelization as outlined in the U.S. bishops’ pastoral plans and related Church documents.
PDE 4 Design and coordinate adult inquiry and faith formation opportunities.
PDE 5 Animate, equip and organize parishioners to evangelize by witness, words and action.
PDE 6 Recruit and provide formation for volunteers and ministry leaders for evangelization and adult formation events.
PDE 7 Coordinate or cooperate in parish ministries of outreach, welcome and renewal, such as: hospitality ministry, Rite of Christian Initiation of Adults, new member welcome, returning Catholics ministry, parish missions, or parish community-building events.
PDE 8 Demonstrate an understanding of the dynamics of Christian conversion, faith development, and disciple-making.
PDE 9  Collaborate with other parish leaders to collect and analyze data for pastoral planning, for example, parish census, needs assessment, interest surveys, or area demographic research.

PDE 10  Utilize multiple means of digital and print communication (web, bulletin, newsletter, social media), creating engaging and creative content, enhancing communication with parishioners and with the public beyond.

Your assessment of the candidate’s competence relative to Standard Five: __________________________

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• Note below your judgment of the candidate’s competence relative to Standard Five [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard Five.

☐ ☐ I affirm the candidate’s competence relative to Standard Five, with reservations. Explanation: __________________________________________________________

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☐ ☐ I cannot affirm the candidate’s competence relative to Standard Five. Explanation: __________________________________________________________

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Section Six / Summary Assessment and Overall Recommendation

• Your summary assessment of the candidate’s competence relative to the National Certification Standards, including the relevant specialized competencies:

  • Note below your judgment of the candidate’s competence relative to the specialized competencies [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.

Based on my assessment of the candidate’s competence relative to the National Certification Standards, including the specialized competencies,

☐ ☐ I recommend this candidate for certification without reservation.

☐ ☐ I recommend this candidate for certification, with reservations. Explanation:
I cannot recommend this candidate for certification. Explanation:
### Testimony / Observation Assessment Form

#### Youth Ministry Leader, including Pastoral Juvenil Hispana and/or High School Campus Ministry Leader

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<th>Name of Candidate</th>
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<th>Name of Person Completing Form</th>
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<th>Relation to Candidate (supervisor, colleague, parish volunteer, etc.)</th>
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<th>Length of time you have known Candidate</th>
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### Introduction

Thank you for your willingness to assess this candidate for certification. You are one of three persons this candidate has selected to provide first-hand information on his/her competence and capabilities relative to the National Certification Standards and Competencies. Your assessment here will become part of the candidate’s certification portfolio and will give testimony to the candidate’s competence for ministry.

Certification is a credential that formally acknowledges an individual’s competence for his/her particular ministry as a result of a serious and comprehensive assessment, relative to approved and established National Certification Standards, including specialized competencies relative to the specific ministry specialization of the candidate (e.g., catechetical leader). The National Certification Standards cover both broad and specific areas of ministerial competence that have been authoritatively identified by national professional ministry organizations as the norms by which an individual’s ministerial competence may be assessed.

This assessment is comprehensive and detailed, and will take some time to complete. The format of the assessment is as follows:

- There are six sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral), a fifth devoted to
specialized competencies relative to a given ministry specialization, and a final summary section.

☐ In the first five sections you will be asked to write down your assessment of the candidate relative to the standards and competencies in that section and to render your judgment of the candidate’s competence relative to those standards and competencies.

☐ In the final section you will be asked to write a summary statement of your assessment of the candidate’s competence relative to the National Certification Standards and to render a final summary recommendation whether or not to grant certification to the candidate.

YOUR RESPONSES ON THIS FORM WILL NOT BE SHARED WITH THE CANDIDATE.

A descriptive statement of each standard and competencies for each standard are included in this form for your reference. Also included is a set of specialized competencies for the ministry for which certification is being sought.

INSTRUCTIONS
1. Read the description of the standard and competencies related to it.
2. Give a frank assessment of the candidate’s competence relative to that standard and competencies, noting strengths and/or weaknesses of the candidate in that area. At the conclusion of each section, you will be asked to render a judgment of the candidate’s competence relative to that standard.
3. In the final section, compose a summary statement of your assessment of the candidate’s overall competence relative to the standards and render a final recommendation regarding certification.

Section One / Standard One: Human
1.0 Standard One
Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

Vision Statement
Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (Co-Workers, p. 36).


COMPETENCIES
1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.
1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companioning.
1.3 Engage in continuing lifelong formation through programs or practices of on-going ministerial
development and personal growth.
1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.
1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry. (The blue statement describes and qualifies self care.)
1.6 Manifest "psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (Co-Workers, p. 36).
1.7 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.
1.8 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.

Your assessment of the candidate’s competence relative to Standard One:____________________________________
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* Note below your judgment of the candidate’s competence relative to Standard One [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐☐ I affirm the candidate’s competence relative to Standard One.

☐☐ I affirm the candidate’s competence relative to Standard One, with reservations.
Explanation:
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☐☐ I cannot affirm the candidate’s competence relative to Standard One. Explanation:
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Section Two / Standard Two: Spiritual
2.0 Standard Two
Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.
Vision Statement
Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).

COMPETENCIES
2.1 Embody an integrated spirituality formed by Scripture and liturgical celebration, theological reflection, and active participation in parish life.
2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (The order of the previous 2.2 and 2.3 have been switched)
2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.
2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, into liturgical celebrations and communal prayer.
2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.
2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (The order of the previous 2.6 and 2.7 have been switched.)
2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.
2.8 Display an openness to ecumenical prayer, works, and practices that promote Christian unity, acknowledging the gifts afforded to humanity from world religions.
2.9 Model the spirit of Jesus in one’s life, identify with and promote the global mission of the Church.
2.10 Develop a spirituality responsive to the diverse cultural expression of conversion, communion, mission and solidarity.
2.11 Utilize social media and modern technology to foster and develop communal spirituality.

Your assessment of the candidate’s competence relative to Standard Two:________________________________________
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• Note below your judgment of the candidate’s competence relative to Standard Two [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

336
Section Three / Standard Three: Intellectual

3.0 Standard Three
A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement
“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

COMPETENCIES
3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition in accord with Dei Verbum.

3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.

3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.

3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the church, theologies of liturgy, worship, and sacraments and traditions of liturgical spirituality.

3.5 Moral theology and Catholic social teaching. Know and integrate into ministerial practice a
theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.

3.6 Pastoral theology. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.

3.7 Spirituality. Know and integrate the history and theology of Catholic spiritual traditions into prayer and ministerial practice.

3.8 Canon law. Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.

3.9 Ecumenism and Interfaith Engagement. Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaboration with others.

3.10 Social sciences and humanities. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

3.11 Culture and language studies. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.

Your assessment of the candidate’s competence relative to Standard Three:

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• Note below your judgment of the candidate’s competence relative to Standard Three [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard Three.

☐ ☐ I affirm the candidate’s competence relative to Standard Three, with reservations.
   Explanation:
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☐ ☐ I cannot affirm the candidate’s competence relative to Standard Three. Explanation:
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4.0 Standard Four
A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement
As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

COMPETENCIES
4.1 Exercise sound practices of compassionate pastoral practices.
4.2 Empowers people to inculturate the Gospel through critical reflection of their own culture, and fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.
4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.
4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.
4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management to work effectively with others.
4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.
4.7 Continually seek opportunities to improve knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting.
4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.

Your assessment of the candidate’s competence relative to Standard Four: __________________________
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Note below your judgment of the candidate’s competence relative to Standard Four [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the
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☐ ☐ I affirm the candidate’s competence relative to Standard Four.

☐ ☐ I affirm the candidate’s competence relative to Standard Four, with reservations. Explanation:

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☐ ☐ I cannot affirm the candidate’s competence relative to Standard Four. Explanation:

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Section Five / Specialized Competencies for a Youth Ministry Leader, including Pastoral Juvenil Hispana and/or High School Campus Ministry Leader

A lay ecclesial minister serving as a youth ministry leader is responsible for overseeing ministerial efforts directed to all the Catholic youth (adolescentes in Spanish) in a parish, a school, and/or a community-based setting and is pastorally responsive to the ethnic and cultural makeup thereof. An important and unique form of ministry in the United States is pastoral juvenil Hispana (PJH), which serves unmarried youth and young adults, often together. Ministry with Hispanic young people requires the competencies presented below for all youth ministry leaders (YML 1.0 – 4.1.12), plus those specific for pastoral juvenil Hispana (PJH 4.2.1 – 4.2.6). If the candidate is NOT seeking certification that includes pastoral juvenil Hispana, you need not provide any assessment on competencies PJH 4.2.1 – 4.2.6.

A youth ministry/pastoral juvenil Hispana:

YML 1.0 Understand the history, mission, vision, goals, principles, themes, components, and dimensions of Catholic youth ministry and/or pastoral juvenil Hispana as outlined in the U.S. bishops’ pastoral plans and related Church documents.

YML 2.0 Identify the developmental needs of youth and young adults in the U.S. context, with its particular popular, ethnic, and family subcultures, as appropriate to the faith community being served.

YML 3.0 Apply the theories, models, processes, methods, resources, and best practices of Catholic youth ministry and/or pastoral juvenil Hispana as appropriate to the ministry setting including parish, school and community programs, among others.

YML 4.0 Collaborate with the faith community in planning, implementing, and evaluating outreach to and pastoral ministry for young people, utilizing the components of Catholic youth ministry and/or mission and principles of pastoral juvenil Hispana as appropriate to the ministry setting.

YML 4.1 Be capable of implementing comprehensive Catholic youth ministry with young people by:

4.1.1 Catechesis: Utilizing the aims, principles, processes, and methods of catechesis set forth in the foundational catechetical documents to implement faith formation in the context of adolescent culture and development.
4.1.2 **Community**: Facilitating the development of community among youth, their families, and within the Church and society, including the development of small faith communities by youth from different cultures, spiritualities, or pastoral models.

4.1.3 **Evangelization**: Inviting youth to and facilitating opportunities for youth to grow in intimate relationship with Jesus Christ and empowering them to live and witness as missionary disciples in today’s world especially to their peers.

4.1.4 **Justice and Service**: Engaging youth in the social mission of the Church in accord with Catholic social teaching, taking into account the personal, sociocultural and religious reality of the young people.

4.1.5 **Pastoral Care**: Fostering healing and promoting healthy growth and development in youth and in their relationships as a vital part of their human and Christian maturity process.

4.1.6 **Liturgy and Prayer**: Empowering youth to celebrate and deepen their relationship with the triune God through individual and communal prayer and participation in the liturgical and devotional life of the Church and through popular religious devotions.

4.1.7 **Advocacy**: Engaging the Church and the broader community in voicing and addressing the rights, responsibilities, and needs of youth of diverse backgrounds without prejudice for their race, sexual orientation, gender identity, age, creed, national origin, immigration status, socio-economic status, political beliefs, and ethnicity or immigration status.

4.1.8 **Leadership**: Affirming and calling forth the unique gifts of youth and the adults serving them by providing opportunities for their ongoing spiritual growth, leadership development.

4.1.9 **Vocation Discernment**: Developing awareness of and supporting youth to consider the various vocations, priesthood, consecrated life or marriage as paths of discipleship in the Church.

4.1.10 **Accompaniment**: Accompanying the young people in their development as whole persons through processes that integrate all the dimensions of life and faith, as they move from preadolescence to adolescence and young adulthood.

4.1.11 **Digital Discipleship**: Curating resources and using appropriate digital platforms to evangelize, catechize, form community, collaborate and communicate within and outside of the faith community.

4.1.12 **Intercultural Competence**: Building knowledge and skill for working with and within the diverse cultures in the ministry setting and wider community.

**PJH 4.2** Be capable of implementing the mission and principles of *pastoral juvenil Hispana* with young people by:

4.2.1 Fostering a “pastoral de conjunto” across organized ministries and *pastoral juvenil Hispana* committees (i.e., catechesis, sports/recreation, prayer, Scripture study, choir, drama, dance, prevention, intervention, academic assistance, etc.), geographies (intra-parish, inter-parish, (arch)diocesan, regional, national, international), groups, communities, and movements.

4.2.2 Recognizing and fostering the gifts and protagonism* of adolescents and *jóvenes* in *pastoral juvenil Hispana* and in the mission of the Church in their homes, neighborhoods, and wider community.

4.2.3 Nurturing the preservation of the Spanish language and cultural traditions, values, and customs in order to promote a sound Latino- integrated-with-Catholic identity through an evangelizing process.

4.2.4 Creating pastoral models and open ecclesial spaces that are linguistically and socioculturally appropriate for Latino adolescents and *jóvenes* of diverse backgrounds, based on a pastoral plan that responds to their needs, in a Church that is a community of communities with shared leadership and vision.

4.2.5 Promoting academic education among Latino young people; offering means to help them...
reach a high school diploma, decreasing the high level of Latino drop outs, increasing attendance in higher education, and guiding young people toward greater personal and professional achievement.

A High School campus ministry leader, in addition to the YML competencies 1.0-4.1.12, will:

CML 4.4 Implement the mission and principles of campus ministry in a high school setting by:
   . 4.4.1 Understand the history and mission of Catholic schools in the United States, the role that Diocesan and religious order schools play in local, state, and national communities, and the importance of working collaboratively with faculty, staff and administration.
   . 4.4.2 Plan, coordinate, oversee, and lead retreats that are developmentally and theologically appropriate for the students being served.
   . 4.4.3 Plan, prepare, coordinate and oversee liturgy, sacraments and prayer services in the school community, in accord with Church teaching, law, local norms and best practices.
   . 4.4.4 Create pastoral models and open ecclesial spaces that are linguistically and socio-culturally appropriate for adolescents of diverse backgrounds, including those who are not Catholic or Christian.

Your assessment of the candidate’s competence relative to Standard Five: ____________________
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• Note below your judgment of the candidate’s competence relative to Standard Five [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

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☐ ☐ I affirm the candidate’s competence relative to Standard Five, with reservations. Explanation: __________________________________________________________
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Section Six / Summary Assessment and Overall Recommendation
• Your summary assessment of the candidate’s competence relative to the National Certification Standards, including the relevant specialized competencies:

• Note below your judgment of the candidate’s competence relative to the specialized competencies [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.

Based on my assessment of the candidate’s competence relative to the National Certification Standards, including the specialized competencies,

☐ I recommend this candidate for certification without reservation.

☐ I recommend this candidate for certification, with reservations. Explanation:

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☐ I cannot recommend this candidate for certification. Explanation:

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4.7.10 Testimony/Observation Form for Diocesan Youth Ministry Leader, including *Pastoral Juvenil Hispana*

Testimony / Observation Assessment Form
Diocesan Youth Ministry Leader, including *Pastoral Juvenil Hispana*

Name of Candidate
___________________________________________________________________________________

Name of Person Completing Form
___________________________________________________________________________________

Relation to Candidate (supervisor, colleague, parish volunteer, etc.)
___________________________________________________________________________________

Length of time you have known Candidate
___________________________________________________________________________________

Date
___________________________________________________________________________________

Introduction

Thank you for your willingness to assess this candidate for certification. You are one of three persons this candidate has selected to provide first-hand information on his/her competence and capabilities relative to the National Certification Standards and Competencies. Your assessment here will become part of the candidate’s certification portfolio and will give testimony to the candidate’s competence for ministry.

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☐ There are six sections, four of which are devoted to each of the four standards (human, spiritual, intellectual/theological, and pastoral), a fifth devoted to specialized competencies relative to a given ministry specialization, and a final
summary section.

☐ In the first five sections you will be asked to write down your assessment of the candidate relative to the standards and competencies in that section and to render your judgment of the candidate’s competence relative to those standards and competencies.

☐ In the final section you will be asked to write a summary statement of your assessment of the candidate’s competence relative to the National Certification Standards and to render a final summary recommendation whether or not to grant certification to the candidate.

YOUR RESPONSES ON THIS FORM WILL NOT BE SHARED WITH THE CANDIDATE.

A descriptive statement of each standard and competencies for each standard are included in this form for your reference. Also included is a set of specialized competencies for the ministry for which certification is being sought.

INSTRUCTIONS
1 Read the description of the standard and competencies related to it.
2 Give a frank assessment of the candidate’s competence relative to that standard and competencies, noting strengths and/or weaknesses of the candidate in that area. At the conclusion of each section, you will be asked to render a judgment of the candidate’s competence relative to that standard.
3 In the final section, compose a summary statement of your assessment of the candidate’s overall competence relative to the standards and render a final recommendation regarding certification.

Section One / Standard One: Human

1.0 Standard One
Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

Vision Statement
Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (Co-Workers, p. 36).


COMPETENCIES
1.1 Appreciate and affirm the dignity of each human person and demonstrate openness and willingness to encounter the personal values of diverse cultures, races, and socioeconomic groups.
1.2 Identify personal gifts and limitations through self-reflection, personal prayer, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companioning.
1.3 Engage in continuing lifelong formation through programs or practices of on-going ministerial development and personal growth.
1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.

1.5 Recognize the importance of self-care by maintaining a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry. (The blue statement describes and qualifies self care.)

1.9 Manifest "psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (Co-Workers, p. 36).

1.10 Understand the responsibility of the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, fiduciary responsibility, supervision of others, and decision making.

1.11 Be mindful and understand the role that family systems and dynamics play in the personal development of the minister.

Your assessment of the candidate’s competence relative to Standard One: ____________________________________________
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* Note below your judgment of the candidate’s competence relative to Standard One [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard One.

☐ ☐ I affirm the candidate’s competence relative to Standard One, with reservations. Explanation:
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☐ ☐ I cannot affirm the candidate’s competence relative to Standard One. Explanation:
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Section Two / Standard Two: Spiritual

2.0 Standard Two
Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s
transforming grace.

Vision Statement
Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, not oneself, at the center of one’s life” (Co-Workers, p. 38).

COMPETENCIES

2.1 Embody an integrated spirituality formed by Scripture and liturgical celebration, theological reflection, and active participation in parish life.

2.2 Bear witness to the Eucharist as the source and summit of our lives both as individuals and within the Catholic community. (The order of the previous 2.2 and 2.3 have been switched)

2.3 Live a life of liturgical and private prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.

2.4 Demonstrate an integration and value of the sacred arts, i.e., art, music, and architecture, into liturgical celebrations and communal prayer.

2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.

2.6 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community. (The order of the previous 2.6 and 2.7 have been switched.)

2.7 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.

2.8 Display an openness to ecumenical prayer, works, and practices that promote Christian unity, acknowledging the gifts afforded to humanity from world religions.

2.9 Model the spirit of Jesus in one’s life, identify with and promote the global mission of the Church.

2.10 Develop a spirituality responsive to the diverse cultural expression of conversion, communion, mission and solidarity.

2.11 Utilize social media and modern technology to foster and develop communal spirituality.

Your assessment of the candidate’s competence relative to Standard Two: __________________________
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• Note below your judgment of the candidate’s competence relative to Standard Two [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the
space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard Two.

☐ ☐ I affirm the candidate’s competence relative to Standard Two, with reservations.

Explanation:
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☐ ☐ I cannot affirm the candidate’s competence relative to Standard Two. Explanation:
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Section Three / Standard Three: Intellectual

3.0 Standard Three
A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

Vision Statement
“Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry are formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

COMPETENCIES

3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as God’s self-disclosure, and interpretation of Scripture and tradition in accord with Dei Verbum.

3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, theological anthropology, and ecclesiology.

3.3 Church history. Know the major events in the history of the Church, especially the Second Vatican Council, understand the perspective those events provide on the life of the Church today, and integrate this understanding into ministerial practice.

3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice the liturgy and rites of the church, theologies of liturgy, worship, and sacraments and traditions of liturgical spirituality.
3.5  *Moral theology and Catholic social teaching.* Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching, attentive to relationship with God, neighbor and the earth.

3.6  *Pastoral theology.* Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in support of the Pastoral Competencies.

3.7  *Spirituality.* Know and integrate the history and theology of Catholic spiritual traditions into prayer and ministerial practice.

3.8  *Canon law.* Know and integrate into ministerial practice a foundational understanding of canon law and its role in the life of the Church.

3.9  *Ecumenism and Interfaith Engagement.* Know the Catholic principles for ecumenism and interfaith engagement, apply these in ministerial practice, and be able to publicly represent Catholic belief/practice in respectful engagement and collaboration with others.

3.10  *Social sciences and humanities.* Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

3.11  *Culture and language studies.* Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills, appropriate to their cultural and ministerial context.

Your assessment of the candidate’s competence relative to Standard Three: ______________________

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• Note below your judgment of the candidate’s competence relative to Standard Three [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard Three.

☐ ☐ I affirm the candidate’s competence relative to Standard Three, with reservations. Explanation:

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☐ ☐ I cannot affirm the candidate’s competence relative to Standard Three. Explanation:

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4.0 Standard Four
A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement
As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

COMPETENCIES
4.1 Exercise sound practices of compassionate pastoral practices.
4.2 Empowers people to inculturate the Gospel through critical reflection of their own culture, and fostering unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.
4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.
4.4 Understand contemporary communication technology and assess the best ways to employ it for proclamation of the Gospel.
4.5 Utilize leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management to work effectively with others.
4.6 Employ the benefits of effective ministerial supervision, seeking supervision oneself and providing supervision to employees and volunteers.
4.7 Continually seek opportunities to improve knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting.
4.8 Develop, nurture, and participate in the prayer life of the community in which one serves.

Your assessment of the candidate’s competence relative to Standard Four: ____________________________
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• Note below your judgment of the candidate’s competence relative to Standard Four [check only
Section Five / Specialized Competencies for a Diocesan Youth Ministry Leader

As an agent of the local ordinary, a(n) (arch)diocesan youth ministry leader (DYML) has the necessary competencies to oversee, assess, develop, model, and promote Catholic youth ministry and/or pastoral juvenil Hispana as appropriate to the local culture(s) and demographics of the (arch)diocese. Diocesan youth ministry leaders are required to follow the YML competencies and the DYML competencies and may need to consider the PJH and CML competencies.

For your convenience, the PJH and CML competencies are included at the end of Section Five if you need to refer to them.

A Diocesan Youth Ministry Leader will:

YML 1.0 Understand the history, mission, vision, goals, principles, themes, components, and dimensions of Catholic youth ministry and/or pastoral juvenil Hispana as outlined in the U.S. bishops’ pastoral plans and related Church documents.

YML 2.0 Identify the developmental needs of youth and young adults in the U.S. context, with its particular popular, ethnic, and family subcultures, as appropriate to the faith community being served.

YML 3.0 Apply the theories, models, processes, methods, resources, and best practices of Catholic youth ministry and/or pastoral juvenil Hispana as appropriate to the ministry setting including parish, school and community programs, among others.

YML 4.0 Collaborate with the faith community in planning, implementing, and evaluating outreach to and pastoral ministry for young people, utilizing the components of Catholic youth ministry and/or mission and principles of pastoral juvenil Hispana as appropriate to the ministry setting.

YML 4.1 Be capable of implementing comprehensive Catholic youth ministry with young people by:

4.1.1 Catechesis: Utilizing the aims, principles, processes, and methods of catechesis set forth in the foundational catechetical documents to implement faith formation in the context of adolescent culture and development.

4.1.2 Community: Facilitating the development of community among youth, their families, and
within the Church and society, including the development of small faith communities by youth from different cultures, spiritualities, or pastoral models.

4.1.3 Evang"lization: Inviting youth to and facilitating opportunities for youth to grow in intimate relationship with Jesus Christ and empowering them to live and witness as missionary disciples in today’s world especially to their peers.

4.1.4 Justice and Service: Engaging youth in the social mission of the Church in accord with Catholic social teaching, taking into account the personal, sociocultural and religious reality of the young people.

4.1.5 Pastoral Care: Fostering healing and promoting healthy growth and development in youth and in their relationships as a vital part of their human and Christian maturity process.

4.1.6 Liturgy and Prayer: Empowering youth to celebrate and deepen their relationship with the triune God through individual and communal prayer and participation in the liturgical and devotional life of the Church and through popular religious devotions.

4.1.7 Advocacy: Engaging the Church and the broader community in voicing and addressing the rights, responsibilities, and needs of youth of diverse backgrounds without prejudice for their race, sexual orientation, gender identity, age, creed, national origin, immigration status, socio-economic status, political beliefs, and ethnicity or immigration status.

4.1.8 Leadership: Affirming and calling forth the unique gifts of youth and the adults serving them by providing opportunities for their ongoing spiritual growth, leadership development.

4.1.9 Vocation Discernment: Developing awareness of and supporting youth to consider the various vocations, priesthood, consecrated life or marriage as paths of discipleship in the Church.

4.1.10 Accompaniment: Accompanying the young people in their development as whole persons through processes that integrate all the dimensions of life and faith, as they move from preadolescence to adolescence and young adulthood.

4.1.11 Digital Discipleship: Curating resources and using appropriate digital platforms to evangelize, catechize, form community, collaborate and communicate within and outside of the faith community.

4.1.12 Intercultural Competence: Building knowledge and skill for working with and within the diverse cultures in the ministry setting and wider community.

A diocesan youth ministry leader, in addition to the YML 1.0-4.1.12 competencies, will:

**DYML 4.3.1** Develop, implement, and oversee (arch)diocesan policies and procedures regarding child safety/protection and ministerial ethics in accord with the *USCCB Charter for the Protection of Children and Young People.*

**DYML 4.3.2** Design, organize, and implement gathered youth ministry programming, including retreats, conferences, rallies, pilgrimages, etc for youth in the diocese.

**DYML 4.3.3** Provide consultation, training and resources for comprehensive parish youth ministry, including *pastoral juvenil Hispana.*

**DYML 4.3.4** Cultivate volunteers through professional youth ministry leadership, including applying best practices in hiring.

**DYML 4.3.5** Develop and lead pastoral planning for youth ministry in accord with (arch)diocesan priorities, structures, policies, procedures, and resources.

**DYML 4.3.6** Lead and manage an (arch)diocesan office, including supervision of staff, managing a budget, and collaborating with other (arch)diocesan offices and departments.

The PJH competencies include:

**PJH 4.2 Be capable of implementing the mission and principles of pastoral juvenil**

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4.2.1 Fostering a “pastoral de conjunto” across organized ministries and pastoral juvenil Hispana committees (i.e., catechesis, sports/recreation, prayer, Scripture study, choir, drama, dance, prevention, intervention, academic assistance, etc.), geographies (intra-parish, inter-parish, (arch)diocesan, regional, national, international), groups, communities, and movements.

4.2.2 Recognizing and fostering the gifts and protagonism* of adolescents and jóvenes in pastoral juvenil Hispana and in the mission of the Church in their homes, neighborhoods, and wider community.

4.2.3 Nurturing the preservation of the Spanish language and cultural traditions, values, and customs in order to promote a sound Latino-integrated-with-Catholic identity through an evangelizing process.

4.2.4 Creating pastoral models and open ecclesial spaces that are linguistically and socioculturally appropriate for Latino adolescents and jóvenes of diverse backgrounds, based on a pastoral plan that responds to their needs, in a Church that is a community of communities with shared leadership and vision.

4.2.5 Promoting academic education among Latino young people; offering means to help them reach a high school diploma, decreasing the high level of Latino drop outs, increasing attendance in higher education, and guiding young people toward greater personal and professional achievement.

Your assessment of the candidate’s competence relative to Standard Five: ______________________
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* Note below your judgment of the candidate’s competence relative to Standard Five [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked

☐ ☐ I affirm the candidate’s competence relative to Standard Five.

☐ ☐ I affirm the candidate’s competence relative to Standard Five, with reservations. Explanation: __________________________________________________________
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________________________________________________________________________

☐ ☐ I cannot affirm the candidate’s competence relative to Standard Five. Explanation:
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Section Six / Summary Assessment and Overall Recommendation

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• Your summary assessment of the candidate’s competence relative to the National Certification Standards, including the relevant specialized competencies:

• Note below your judgment of the candidate’s competence relative to the specialized competencies [check only one]. If you have reservations or cannot affirm the candidate’s competence, please explain in the space below the item you checked.

Based on my assessment of the candidate’s competence relative to the National Certification Standards, including the specialized competencies,

☐ I recommend this candidate for certification without reservation.

☐ I recommend this candidate for certification, with reservations. Explanation:

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☐ I cannot recommend this candidate for certification. Explanation:

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Appendix 5. Sample Role Descriptions

5.1 FDLC – Parish Director of Liturgy

**Job Description: Parish Director of Liturgy**

**Supervisor:** Pastor

**Job Summary:**
The Parish Director of Worship is responsible for facilitating the worship life of the parish community by:

- integrating the worship program with the mission of the parish;
- respecting and implementing the directives of the *General Instruction of the Roman Missal* and other liturgical law and (arch)diocesan policies;
- energizing the congregation’s worship through music, prayer and ritual;
- developing and empowering parishioner leadership for liturgical and music ministries.

**Essential Functions**

**A. Coordination and Administration**

1. Directs the parish worship program, including the preparation of liturgical seasons, sacramental celebrations, and the liturgical calendar in collaboration with the director of music.
2. Supervises and/or coordinates the music ministry of the parish.
3. Provides leadership and assistance to the parish worship committee and coordinates the work of the liturgy teams and committee and its various meetings.
4. Coordinates all persons involved in liturgical ministries: presiders, readers, extraordinary ministers of the Holy Communion, servers, musicians, sacristans, hospitality ministers, etc.
5. Prepares and manages the worship budget in consultation with the pastor.
6. Provides for periodic evaluation of the quality of the worship celebrations and liturgical ministries.
7. Oversees the aesthetic environment and cleanliness of the worship space, the provision of sacred vessels and vestments, the maintenance of an effective sound system, and the purchase of liturgical resources (e.g. hymnals, liturgical catechesis materials). Serves as member of the parish staff. Collaborates with other parish staff members to provide assistance or consultation for their worship responsibilities.
8. Recruits persons for various liturgical roles and attempts to involve new members—parishioners of all ages and diverse parish subgroups.
9. Coordinates the scheduling of all liturgical ministers.
B. Specific Worship Functions

1. Discerns parish worship and prayer needs and oversees the provision of quality liturgical celebrations and sacramental services.
2. Coordinates development of the liturgical spirit of the parish and fosters an atmosphere of hospitality and harmony.
3. Serves as leader of prayer when appropriate.
4. Is visibly present to main parish groups at principal parish events and is attuned to the living faith and real concerns of parishioners.
5. Initiates the formation and oversees the implementation of (arch)diocesan and parish policies and guidelines concerning liturgy.

C. Education Functions

1. Invites, motivates, and trains liturgical ministers.
2. Providers for the initial and ongoing formation of liturgical ministers as well as liturgy teams and committees.
3. Educates members of the parish and serves as parish resource of organizations in matters of liturgical understanding, sensitivity, and planning. Makes the final liturgical judgment along with the presider in liturgical matters.
4. Makes information available about opportunities for growth including workshops and programs.
5. Keeps abreast of developments in sacramental theology, canon law, liturgical practice and (arch)diocesan policies and guidelines; updates and parish on these matters.
6. Is involved in ecumenical cluster and diocesan networks and fosters good public relations both within and outside the parish.
7. Maintains a library that provides current resources on liturgy and the sacraments.

5.2 NALM / Parish Life Coordinator

In collaboration with the pastor or administrator, the Parish Life Coordinator serves as the on-site person responsible for the overall care of the parish community.

Duties include but are not limited to the following:

- On-site supervision of employees
- Oversees purchasing, banking, and bill paying
- Manages routine parish plant maintenance
- Keeps diocesan and parish records
- Collaborates with the planning and implementing of cluster agenda
- Coordinates the work of the parish pastoral planning council
- Directs parish faith formation programs in collaboration with lay ministry teams including the following:
Baptism preparation
Children’s faith formation (K-8)
Sacramental preparation for both children and parents
GIFT (High School Faith Formation)
Adult faith formation team
RCIA
Whole family catechesis (family days)
Mentoring and supervision of parishioners in the diocesan program for lay ministry

☐ Plans and implements with others (celebrant, music ministry, dance ministry, catechists, coordinator of liturgical ministers) sacramental celebrations, liturgical, and paraliturgical celebrations
☐ Oversees social justice agenda in the parish
☐ Provides counseling and referral to social service agencies as needed
☐ Prepares rotation schedule among three parishes for presiders and deacons for Sunday celebrations of the Eucharist

5.3 NALM / Pastoral Associate

Major Responsibilities

☐ Collaborates with other staff members in promoting the mission of the parish.
☐ Coordinates adult faith formation programs, including the Baptism preparation program, the RCIA process, Scripture faith sharing groups, “Awakening Faith” sessions, and other occasional activities.
☐ Acts as a mentor to the parish’s six commissioned pastoral lay leaders.
☐ Recruits and participates in the training of liturgical ministers.
☐ Assists in the planning of liturgical and paraliturgical celebrations and parish retreat/renewal days.
☐ Facilitates the Bereavement Support Group.
☐ Serves as moderator to the Parish Seniors, Rosary Society, and the St. Vincent de Paul Society.
☐ Performs a variety of administrative tasks as directed by the pastor.
☐ Participates in cluster meetings and relevant diocesan-sponsored programs.

Responsibilities will vary according to the needs of the parish, the competencies of other staff members, and the particular expertise of the pastoral associate. The size of the parish community and its cultural diversity will also determine the scope of the job description.
5.4 NALM/Parish Business Manager (PBM)

The Parish Business Manager is responsible for the supervision and management of all financial activities, administrative functions, human resources, and church properties and facilities under the general direction of the pastor.

**Major Responsibilities**
- Assists the Pastor with stewardship of physical, financial and personnel resources of the parish
- On-site hiring, training and supervision of employees
- Oversees comprehensive cash and asset management
- Oversees care and maintenance of physical plant
- Oversees record-keeping, storage and archiving of parish records
- Coordinates the work of the parish pastoral and finance councils
- Oversees equipment and related technological resources within the parish infra-structure
- Support efforts to develop and/or maintain a comprehensive parish communication plan
- Assists the pastor to manage and support the activities and mission of the parish

The scope of the job description and job responsibilities will vary according to the size and needs of the parish, its administrative structure, the competencies of other staff members, and the particular expertise of the pastor.
5.5 NCCL / Parish Catechetical Leader

No one person could accomplish all of the tasks listed below. Therefore, this profile is meant to be a guideline for writing a ministry profile in a particular parish setting.

Date:

Ministry Specifications

Parish/System/Cluster: _______________
Reports to: _________________________

Status: ____ Full-time ____ Part-time

Term: ____ 10 months ____ 12 months

Date of last Background check: __________

Total Catechetical budget (excluding salaries): $ __________

Areas of Responsibility (Check all that apply):

___ Adult
___ Young Adult
___ Family Ministry
___ High School
___ Youth Ministry
___ Middle School or Junior High
___ Intergenerational programs

Sacramental Preparation (check the areas):

___ Baptism
___ Elementary
___ Preschool/Kindergarten
___ Eucharist
___ Special Education
___ Reconciliation
___ Parochial High School
___ Confirmation
___ Parochial Jr. High
___ Marriage
___ Parochial Elementary School
___ Adult Christian Initiation (RCIA)
___ Vacation Bible School
___ Children’s Christian Initiation
Other: _______________________________________

Supervises: ____ Adult Formation Director
I. Ministry Summary

The PCL is responsible for the administration of the specified areas of the religious education and Christian formation program in fulfillment of the catechetical mission of the parish. Full-time employment averages 40 hours per week, including evening and weekend hours. Actual hours spent each week will vary with the tasks at hand. Time constraints and parishioner response will determine the degree to which each responsibility is undertaken and accomplished.

II. Ministry Qualifications

A. Knowledge, Skills, and Abilities

1. Has advanced certification.
2. Has or is working toward an MA degree in catechesis, religious or theological studies, pastoral ministry, or a similar degree.
3. Is knowledgeable in Scripture, Catholic theology, spirituality, and psychology/methods.

5. Is competent in visioning, applying age appropriate catechetical methods, and basic program development.

6. Exhibits skills in interpersonal communication, collaborative ministry, and public speaking.

B. Background or Characteristics

1. Lives in full sacramental communion with the Catholic Church.
2. Is dedicated to the ministry of catechesis.
3. Has experience working with groups of people in a leadership role.
4. Seeks assistance in areas where personal background is limited, such as special needs or multi-lingual cultures.

III. Ministry Responsibilities

A. Self-Development

1. Spiritual
   a. Cultivates an active personal prayer life.
   b. Participates in the sacraments and other forms of community prayer.
   c. Seeks spiritual formation opportunities such as retreats and days of reflection, spiritual direction.

2. Professional
   a. Attends workshops and in-services, including updates on safe environment for minors.
   b. Fulfills required certification and renewal.
   c. Pursues continuing education (e.g. undergraduate/graduate credits, audits, CEUs).
   d. Schedules time for professional reading (e.g. diocesan newspaper, books, and journals).
   e. Participates in the diocesan organization for parish catechetical leaders.

3. Personal
   a. Strives to maintain social, emotional, and physical health and a balanced sense of self.
   b. Incorporates an adequate amount of family time and leisure time into each work week.

B. Administration

1. Programs
a. Collaboratively develops and maintains a sequential catechetical process with appropriate materials for each stage of faith development and for life-long learning.
b. Establishes the curriculum for each phase of life-long learning using the guidelines set forth by the diocese and the National Directory For Catechesis.
c. Evaluates the program to determine strengths, areas for improvement, and future needs.
d. Establishes all details of the programs’ calendars, taking into consideration the calendars for the local schools and communities and the master calendar of the parish.
e. Cooperates with parish personnel and parishioner groups in the use of parish facilities.
f. Provides appropriate environments for catechetical and spiritual growth.
g. Ensures proper supervision of indoor and outdoor facilities during program times.
h. Prepares and monitors the catechetical budget, including collection of tuition and fees.
i. Keeps an inventory of resources.
j. Reviews, selects, and orders textbooks and other suitable materials and supplies.
k. Oversees the registration process.
l. Maintains the catechetical and sacramental records required by the parish and diocese.
m. Remains aware of the signs of physical, sexual, and psychological abuse and neglect in children, teens, and adults.
n. Adheres to diocesan policies and directives and state laws as they apply to this ministry, including mandatory reporting of abuse.
o. Develops disciplinary procedures based on justice, charity, and compassion.
p. Works with the Christian Formation Committee to create handbooks for the youth, parents, and catechists which include information on registration, attendance, discipline, sacramental preparation procedures, certification, etc.
q. Researches and integrates trends in catechesis.
r. Initiates long-range planning for catechesis/formation.

2. Personnel
a. Participates in the process of interviewing, hiring, evaluating, and dismissing catechetical staff in accord with established parish or diocesan guidelines.
b. Directs the recruitment of a satisfactory number of catechists and volunteers.
c. Gathers the necessary information to perform background checks on catechists and volunteers who will be working with minors and vulnerable adults.
d. Supervises, evaluates, affirms and, when necessary, releases catechetical personnel.
e. Confers at least once a year with each catechist on the ministry profile, performance, support needed and related issues.
f. Provides to the parish leadership and Christian Formation Committee a yearly written evaluation of each catechetical staff member’s performance.
g. Assists each catechist in establishing and implementing their plan for diocesan catechist certification and maintains catechist certification records.

C. Catechesis
   1. Catechists and Catechetical Staff
      a. Provides in-services in theology, Scripture, methods, child and adolescent psychology and stages of development, spirituality, and safe environment training.
      b. Promotes ongoing development opportunities for support staff.
      c. Trains catechists in classroom or group management and lesson planning.
      d. Informs the catechists and staff of the location of fire extinguishers, first aid equipment, and available supplemental resources for classroom activities.
      e. Plans occasions to build faith community among those in the catechetical program.
      f. Maintains regular communication with catechists and staff via memos, one-on-one contact, or group meetings.
   2. Adults
      a. Designs faith formation activities and informational/instructional meetings.
      b. Assists parents in their role as the primary influence on their children’s faith formation.
      c. Develops sacramental programs with focus on parental involvement.
      d. Supports the Rite of Christian Initiation of Adults.
   3. Children and Youth
      a. Integrates faith experiences, service, and instruction.
      b. Coordinates the designated sacramental programs.
      c. Works with the pastoral team and worship committee in planning worship experiences.
      d. Supports youth ministry and family ministry.
      e. Informs and involves parents in the program via orientation and other parent sessions, written communications, phone calls, etc.
      f. Invites inactive families to fuller participation.

D. Parish and Diocesan Leadership
   1. Participates as an active member of the pastoral team.
   2. Attends parish pastoral council meetings as appropriate.
   3. Guides the pastoral team and Christian Formation Committee in identifying the needs and establishing the vision, goals, objectives, and strategies for the overall catechetical program.
   4. Acts as a resource person to parish organizations.
   5. Implements parish and diocesan catechetical policies and guidelines.
   7. Initiates faith building experiences within parish groups and programs.
   8. Communicates with diocesan catechetical personnel and neighboring
catechetical leaders in areas of mutual interest or concern.

9. Collaborates with area parishes in promoting and providing faith-building experiences.

10. Attends diocesan meetings and workshops, as appropriate.

11. Serves on regional, diocesan, and/or state committees and organizations, as appropriate.

E. Public Relations

1. Furthers the understanding of the central role of catechesis in the life of the parish.

2. Communicates regularly with the pastoral team and Christian Formation Committee on program matters.

3. Collaborates with members of the pastoral team in common ministerial areas.

4. Promotes programs, policies, and events using electronic media, such as e-mail and websites, and print media, such as bulletin notices, mailings, newsletters, a handbook, and diocesan and local newspapers.

5. Communicates with local school and community on calendar issues.
5.6 NCCL / Parish Director of Evangelization

I. Ministry Summary

The parish director of evangelization is a member of the parish staff who gives direction to evangelization efforts in the parish community. These efforts attend to three populations – active parishioners; the inactive community, and the unchurched – and therefore involve renewal and formation ministries within the parish, and outreach and welcome toward those not active or connected with the parish. Goals of the position are:

- to foster conversion and growth in discipleship among the faithful
- to develop a welcoming community
- to animate and equip parishioners to evangelize by witness, word and action
- to enhance communication within and beyond the parish community.

The ministry involves:

- Leadership – articulating vision and advocating for initiatives
- Formation and Training – to equip parishioners to more effectively witness in daily life, and to be involved in parish outreach, welcoming, catechumenate, and renewal efforts.
- Communication – using multiple means (face-to-face, print, online, social media) to communicate with parishioners and with the public beyond.
- Collaboration among all parish ministries and activities, so all may more effectively contribute to the mission of evangelization.

II. Ministry Qualifications

A. Knowledge, Skills, and Abilities

1. Has advanced certification.
2. Master’s degree in catechesis, pastoral ministry, or related field preferred.
4. Familiar with Church documents relating to evangelization.
5. Competent in visioning, applying appropriate methods, and basic program development.
6. Excellent oral (interpersonal and public) and written communication.
7. Sound organizational skills with ability to coordinate a variety of programs.

B. Background or Characteristics

1. Practicing Catholic, living in full sacramental communion with the Catholic Church.
2. Lifestyle consistent with Church teachings and the Vision for the Parish, so as to be a role model for parishioners.
3. Has experience working with groups of people in a leadership role.
4. Seeks assistance in areas where personal background is limited.
III. Ministry Responsibilities

A. Self-Development – Spiritual, Professional and Personal

1. Cultivates an active personal prayer life.
2. Participates in the sacraments and other forms of community prayer.
3. Seeks spiritual formation opportunities such as retreats, days of reflection, spiritual direction.
4. Attends workshops and in-services, including updates on safe environment for minors.
5. Fulfills required certification and renewal.
6. Pursues continuing education (e.g. undergraduate/graduate credits, CEUs).
7. Schedules time for professional reading (e.g. diocesan newspaper, books, and journals).
8. Participates in the diocesan organization for parish catechetical leaders
9. Strives to maintain social, emotional, and physical health and a balanced sense of self.
10. Incorporates an adequate amount of family time and leisure time into each week.

B. Planning and Administration

1. Collaborates with other staff, pastor, and appropriate councils and committees to articulate a vision for evangelization in the parish.
2. Plans and implements strategies to reach active parishioners, inactive Catholics, and the unchurched in the community.
3. Collaborates with other parish leaders to collect and analyze data for pastoral planning, for example, parish census, needs assessment, interest surveys, or area demographic research.
4. Evaluates programs to determine strengths, areas for improvement, and future needs.
5. Establishes a program calendar, taking into consideration local events, seasonal and annual opportunities, and the master parish calendar.
6. Cooperates with other parish personnel and parishioner groups in the use of parish facilities.
7. Prepares and monitors the catechetical budget, including collection of tuition and fees.

B. Evangelization and Discipleship

1. Plans and coordinates adult inquiry and faith formation opportunities
2. Coordinates or serves as resource to ministries of outreach, welcome and renewal:
   - Hospitality Ministry
   - Evangelization/Outreach Initiative
   - New Member Welcome
   - Baptism Preparation and Follow-up with young Parents
   - Rite of Christian Initiation of Adults
• Why Be Catholic
• Returning Catholics
• Alpha or faith-sharing groups
• Parish missions
3. Engages in relational ministry as needed to help adults to develop a personal relationship with God as the heart of their faith.
4. Collaborates with Director of Youth Ministry to foster youth evangelization.
5. Collaborates with other Catholic parishes, schools and organizations to plan and implement evangelization strategies for the greater community.

B. Personnel
1. Motivates, trains, and organizes parishioners to engage in evangelization as a fundamental component of the mission to witness to and share faith with others.
2. Recruits and trains volunteers and ministry leaders for evangelization and adult formation
3. Assists parishioners in identifying their gifts for service and witness.
4. Provides opportunities for spiritual development, networking, and mutual support for those involved in parish ministries.

D. Parish and Diocesan Leadership
1. Participates as an active member of the pastoral team.
2. Attends parish pastoral council meetings as appropriate.
3. Guides the pastoral team and parish committees in aligning efforts with the overall parish vision of evangelizing.
4. Acts as a resource person and initiates faith-building experiences within parish groups and programs.
5. Collaborates with area parishes and with diocesan initiatives to promote and provide faith-building opportunities.
6. Attends diocesan meetings and workshops, as appropriate.
7. Serves on regional, diocesan, or state committees and organizations, as appropriate.

E. Communication and Public Relations
1. Collaborates in parish communications, using multiple means (web, bulletin, newsletter, social media), creating engaging and creative content, enhancing communication with parishioners and with the public beyond.
2. Creates, organizes, plans and implements effective communications messages and strategies for the parish
3. Reviews and updates parish website on a regular basis and manages content across social media platforms
4. Works closely with bulletin editor to keep parish bulletin relevant, and on-message
5. Promotes programs and events using digital and print media, including email, website, bulletin notices, flyers, posters, social media, and diocesan and local newspapers.
6. Communicates with community groups, local schools, and parish organizations regarding calendars and public concerns.
7. Keeps current on communications and technological trends and looks for
opportunities to use this information to more effectively communicate with the parish family and local community.

5.7 NFCYM / Youth Ministry Leadership, including Pastoral Juvenil Hispana or High School Campus Ministry Leader

Four discrete job descriptions are included in this section, including:

- Youth Ministry Leader including High School Campus Ministry Leader
- Parish Director / Coordinator of Pastoral Juvenil Hispana (PJH—Hispanic Youth and Young Adult Ministry)
- Diocesan Youth Ministry Leader
- Diocesan Director / Coordinator of Pastoral Juvenil Hispana (PJH—Hispanic Youth and Young Adult Ministry)

“Youth Ministry Leader” (YML) is a generic title that includes individuals who work in a variety of settings, including parishes, schools, retreat centers and others. These individuals may conduct ministry under a variety of titles, including but not limited to coordinator of youth ministry, director of youth ministry, parish youth minister, and/or high school campus ministry leader. The following job description is a sample designed primarily for a youth ministry leader serving in a parish setting. It is recommended that job descriptions for youth ministry leaders serving in other settings be tailored for their ministry setting.

“Diocesan Youth Ministry Leader” (DYML) is a generic title that includes individuals who are directors of youth ministry offices (with or without additional staff) and those who serve as youth ministry staff in a diocesan office. The following job description is a sample designed primarily for a diocesan youth ministry leader serving as the director of a diocesan office, and thus includes supervisory and management responsibilities. It is recommended that job descriptions for (arch)diocesan youth ministry leaders who fulfill other functions be tailored for their particular ministry role.

Youth Ministry Leaders and Diocesan Youth Ministry Leaders must be pastorally responsive to the various ethnic and cultural diversities in their parishes and/or dioceses, including Hispanics. However, in diocesan and/or parish communities in which Hispanic people predominate, the leadership roles are referred to differently and differ in important ways from those serving in principally Anglo communities. For this reason the NFCYM has chosen to include job descriptions for the “Parish Director /
Coordinator of *Pastoral Juvenil Hispana*” and the “Diocesan Director / Coordinator of *Pastoral Juvenil Hispana* (PJH—Hispanic Youth and Young Adult Ministry).”

### Youth Ministry Leader, including High School Campus Ministry Leader

The Youth Ministry Leader (YML) provides vision and coordination for the parish’s ministry to young people from sixth through twelfth grades. The YML will incorporate all components of a comprehensive youth ministry program as outlined in *Renewing the Vision of Catholic Youth Ministry* (USCCB, 1997) providing gathered and non-gathered opportunities for young people and their families to live as disciples of Jesus Christ, drawing them to responsible participation in the life, mission, and work of the faith community, and fostering personal and spiritual growth.

#### Accountability

The YML is a member of the parish staff who reports directly to the pastor and is responsible for:

- Attending regular staff meetings;
- Participating in staff planning, integrating youth into the parish vision and strategy;
- Seeking staff input in planning youth ministry activities;
- Being a resource to parish staff on issues related to youth and youth ministry;
- Serving as the liaison with the pastor, parish staff, and the parish council.

#### Responsibilities

- Serve on the Youth Ministry Commission, an oversight group of volunteers, parents and youth providing vision, direction, support, and advocacy for the parish ministry with youth;
- Coordinate the recruitment, training, support, and evaluation of volunteers in the youth ministry program;
- Facilitate the Youth Leadership Team of peer leaders responsible for planning, implementing, and evaluating a comprehensive youth ministry program;
- Develop a systematic and intentional plan for adolescent catechesis that utilizes a creative variety of formats, settings, and timeframes; is rooted in Scripture and Catholic tradition, and enables young people to articulate the teachings of the Catholic faith outlined in the *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age* (USCCB, 2007);
- Provide opportunities for young people to live the Gospel message of peace and justice through service and advocacy;
- Coordinate outreach and evangelization efforts to and with all young people in the parish;
- Provide pastoral care and referrals for youth and their families when needed;
- Provide opportunities for young people to socialize and build community in a
safe environment;

- Provide opportunities for spiritual growth, including retreats, prayer experiences, special liturgies, etc.;
- Foster the involvement of young people in the life of the parish, including serving on various parish committees and being involved in parish activities;
- Provide opportunities to engage and partner with parents in supporting them in their efforts to form their children in faith;
- Maintain an environment of inclusion, trust, and acceptance that embraces young people and families from different cultural, racial and ethnic backgrounds;
- Serve as the liaison with the (arch)diocesan office of youth ministry and its programs, services, and resources;
- Participate in the National Association for Catholic Youth Ministry Leaders (NACYML) and/or in the local youth ministers’ association;
- Provide resources (print, video, archdiocesan events) for effective programming.
- Continue to grow and form themselves in the faith spiritually and intellectually through seeking formation and learning opportunities.

Relationships

- Pastor—immediate supervisor;
- Parish Staff—close cooperation and communication and seek staff involvement and input when appropriate;
- Parish Council—attend regular meetings and provide a youth ministry report;
- Parish Committees—communicate and collaborate with appropriate committees, i.e., liturgy, social justice, religious education, etc.;
- Youth Ministry Commission—close support and involvement;
- Parents and Parishioners—regular communication and seek input as appropriate;
- (Arch)diocesan offices—regular communications, adherence to (arch)diocesan policies, participation in (arch)diocesan professional organizations [(arch]diocesan association of professional youth ministers);
- Professional organizations that provide networking with other Youth Ministry Leaders

Qualifications

- Practicing Catholic, faithful to the teachings of the Church as handed on by the bishops;
- Bachelor’s degree in youth ministry, religious education, religious studies, or theology (coursework in pastoral ministry, prayer, and spirituality will be recognized also) or working toward a degree with equivalent experience in youth ministry;
- Knowledge of current youth culture, issues, and trends;
- Experience facilitating large and small groups;
- Excellent interpersonal skills;
- Strong verbal and written communication skills;
- Good organizational and planning skills;
- Ability to read, prepare, and manage budgets;
- Experience with fundraising preferred;
- Proficiency in the use of the computer: Word, Excel, PowerPoint, Microsoft Office, Internet;
- Availability to work during and outside regular business hours as required, including evenings and weekends.

Parish Director/Coordinator of Pastoral Juvenil Hispana (P.JH) Reports to:
Pastor; Associate Pastor; Director of Youth and Young Adult Ministry; Director of Religious Education (most common parish departments for PJH)

Coordinates with:
Parish staff in own department

Supervises:
Secretary and parish programs and events coordinators

Collaborates with:
Parish departments of related ministries (usually those mentioned above);
Diocesan departments/offices of PJH; Youth and Young Adult Ministry;
Evangelization and Catechesis; School of Ministries

Basic Functions:
Responsible for supporting the parish mission to evangelize, catechize, and form pastoral leaders among Hispanic youth and jóvenes (single young adults 18–30), by planning, coordinating, implementing and evaluating programs focused on Pastoral Juvenil Hispana. The position requires that the person functions as an integral part of a parish ministry team, as well as the development and implementation of a Parish Plan for Pastoral Juvenil Hispana. Pastoral-Theological Focus:
This ministry is supported by the United States Catholic Conference of Bishops’ documents: Sons and Daughters of the Light (USCCB, 1996); Renewing the Vision: A Framework for Catholic Youth Ministry (USCC, 1997); General Directory for Catechesis (USCC, 1997); Our Hearts Were Burning Within Us (USCC, 1999); and Conclusions of the First National Encounter for Hispanic Youth and Young Adult Ministry (La Red/USCCB, 2008).

Duties and Responsibilities:

1. Implements the (arch)diocesan catechetical and youth ministry guidelines as well as the Pastoral Plan for Hispanic Ministry and the Parish Pastoral Plan.
2. Assess the needs of the parish Hispanic youth and jóvenes population by maintaining, updating and analyzing data on their socio-economic, demographic, and religious trends.
3. Provides direction, development, expansion, administration, and coordination to faith and pastoral formation programs in PJH for adolescents. Serves as a
pastoral adviser to the jóvenes líderes (Hispanic young adult leaders) in order to assist them in their leadership development and their baptismal commitment to be evangelizers of their peers.

4. Identifies, develops, trains, coordinates, supervises, and evaluates various levels of formation programs for volunteers in ministry with adolescents and to líderes jóvenes in collaboration with (arch)diocesan efforts.

5. Develops, implements, and evaluates comprehensive youth ministry programs for junior high Hispanic youth, senior high Hispanic youth, and jóvenes.

6. When working with adolescents, provides comprehensive youth ministry as indicated in Renewing the Vision, integrating in it the mission and principles of Pastoral Juvenil Hispana as described in the Conclusions of the First National Encounter for Hispanic Youth and Young Adult Ministry.

7. When working with jóvenes, integrates the approach of Sons and Daughters of the Light and of the Conclusions of the First National Encounter for Hispanic Youth and Young Adult Ministry.

8. Researches, uses, and adapts resources and programs for ministry with Hispanic youth and jóvenes in order to offer sound evangelization processes, strengthen their catechetical formation, and foster their vocation as missionary disciples rooted in baptism.

9. Develops and implements sacramental preparation programs, particularly confirmation and adult initiation (RCIA) for young Hispanics.

10. Creates a deep sense of community at the grassroots, parish, (arch)diocesan, and universal church levels and fosters the identification and development of gifts to be placed at the service of the Church’s mission.

11. Engages young people in the social mission of the Church according to Catholic social teaching.

12. Provides a variety of opportunities for conversion, spiritual development, vocational discernment, and leadership development.

13. Offers pastoral and spiritual accompaniment to young people.

14. Creates appropriate processes and channels to pass from youth ministry or formation programs to Pastoral de Jóvenes (peer ministry of jóvenes).

15. Organizes and maintains a parish advisory council for PJH to assist in the development, implementation, and evaluation of the Parish Plan for Pastoral Juvenil and parish-wide events, such as el Via Crucis Juvenil, the Feast of the patron Virgin, the parish fiesta, and so on.

16. Supports and trains líderes jóvenes to be the main agents of pastoral action among their peers, to continue growing in their faith, to develop leadership skills, and to facilitate networking with other parishes on successful methods of inviting adults, jóvenes, and youth to pursue their own faith development.

17. Works collaboratively with the (arch)diocesan office of PJH to provide youth and young adult leaders the opportunity to grow and mature through formation-in-action processes at a diocesan, regional, or national levels.

18. Encourages Hispanic youth and jóvenes to continue their academic education;
establishes relationships with academic institutions that may help in this effort.

19. Organizes an interdisciplinary team of advisers to get appropriate assistance for his/her position and for assisting in the faith and pastoral formation of young Hispanics.

20. Develops and implements appropriate processes to assess, plan, and evaluate responses to the pastoral needs and issues of young Hispanics, including their integration with other racial and ethnic communities as one Church enriched by the diversity of God’s people.

21. Secures the involvement and formation of Hispanic parents of young people.

Other Responsibilities:

1. Performs general administrative duties, e.g., budgeting, budget reports, dissemination of information, communication with pastors and leaders, etc.

2. Applies the (arch)diocesan policies and procedures regarding child safety protection and ministerial ethics in accord with the USCCB Charter for the Protection of Children and Young People.

3. Provides an advocacy voice to, with, by, and for young people in the parish, by keeping the pastor, priests, parish personnel, and parents informed of their needs and of appropriate pastoral models to fulfill the needs.

4. Works constantly in promoting vocations to the priesthood and consecrated life.

5. Participates in ongoing education in areas such as: cultural awareness, theological reflection in the Hispanic tradition (Encuentros), youth culture, adolescent spirituality and faith development, adolescent psychology, social justice, theological and liturgical studies, models of catechesis for young people, and youth at risk.

6. Establishes and maintains good working relationships with key social agencies in the (arch)diocese, in order to work together in social projects that demand cooperation among various agencies, avoiding duplication of services, and providing referrals when necessary.

7. Affiliates, works with, or collaborates with diocesan, regional, and national pastoral and ministerial professional organizations to continue the personal formation and to contribute in the development of the specialization in Pastoral Juvenil Hispana: La Red (National Catholic Network of Pastoral Juvenil Hispana), NFCYM (National Federation of Youth Ministry),NCYAMA (National Catholic Yong Adult Ministry Association), NACYLM (National Association of Catholic Youth Ministry Leaders).

Qualification and Operational Requirements

1. Practicing Catholic in good standing, with strong commitment to the faith, and active in the ecclesial community;

2. Bachelor’s degree or equivalent; preferably in religious education, pastoral studies, or equivalent;

3. Fully bilingual, English-Spanish, written and oral;

4. Three years of ministry experience with Hispanic youth and/or jóvenes or in
bilingual- bicultural setting;

5. Appreciation of the richness and diversity of the diverse cultural traditions in the Hispanic community, including an understanding of the different dimensions of Catholic youth ministry and pastoral juvenil in the United States.

6. Capable of working under pressure and frequent interruptions; ability to be creative and anticipate solutions to potential problems; assist parish groups with conflict resolution; exercise good judgment in emergency situations;

7. Excellent interpersonal skills and ability to work as member of a team with the faith community, utilizing the components of Catholic youth ministry and principles of Pastoral Juvenil Hispana;

8. Excellent interpersonal skills and ability to work as member of a team;

9. Skills in administrative planning, accuracy in budget, and financial reporting;

10. Community organizing skills; ability to develop group processes and to facilitate group work;

11. Availability for evening, weekend, and overnight meetings;

12. Subject to personnel policies prescribed for all personnel.

(Arch)Diocesan Youth Ministry Leader

The (Arch)Diocesan Youth Ministry Leader is the agent of the (arch)bishop responsible for the implementation of (arch)diocesan policies and regulations related to youth ministry, and for fostering a comprehensive approach to youth ministry that recognizes the cultural, developmental, and spiritual diversity among adolescent Catholics.

Accountability
The (arch)diocesan youth ministry leader reports to the local (arch)bishop or his agent.

Responsibilities

- Coordinate annual office planning process and annual reports and manage implementation of goals and objectives.
- Prepare the annual operating budget for the division/department.
- Supervise and conduct annual performance appraisal for staff.
- Review applications and assist parishes hiring a coordinator of youth ministry
- Collaborate on common areas of responsibility and maintain good communication with the director of religious education and other appropriate divisions/departments.
- Assist pastors, principals, coordinators of youth ministry, and campus ministers in developing and implementing a vision of ministry to, with, and for the young Church, including the adolescent catechesis component.
- Supervise the coordination of Pastoral Juvenil, Interparroquial, Jornadas and other culturally-based ministries to assure that all young people in the (arch)diocese are welcomed into active participation in the life of the...
Church.

- Develop and coordinate leadership training programs for youth and adults.
- Coordinate an annual gathering or conference for young people. This includes the biennial National Catholic Youth Conference.
- For young adults, coordinate or publicize opportunities to participate in World Youth Day
- Coordinate the hiring of office staff.
- Provide support for the Catholic Committee on Scouting and CYO Sports
- Represent the (arch)diocese at regional, national, and international gatherings.

Qualifications

- Master’s degree in religious education, theology, or pastoral ministry;
- Significant knowledge of and experience working with youth and young adults;
- Minimum five years ministry experience—as a member of diocesan staff preferred;
- Understanding of current principles of youth ministry;
- Able to work with youth and adults;
- Knowledge of major catechetical documents;
- Competent in presentation and writing;
- Education in training, supervision, and administration;
- Competent in facilitating meetings and group process;
- Practicing Catholic.

(Arch)Diocesan Director/Coordinator of Pastoral Juvenil Hispana (Hispanic Youth and Young Adult Ministry, PJH)

Reports to:
Director of Youth and Young Adult Ministry; Director of Hispanic Ministry; Director of Ethnic Ministries; Director of Religious Education; Director of Evangelization and Catechesis (most common diocesan departments for PJH).

Coordinates with:
Staff in own (arch)diocesan department and division.

Supervises:
Secretary and diocesan programs and events coordinators.

Collaborates with:
Institute for Ministry Formation and departments with related ministries (usually those mentioned above).

Basic Functions:
Responsible for supporting the (arch)diocesan mission to evangelize, catechize, and form pastoral leaders among Hispanic youth and jóvenes (single young adults 18–30) in parishes with Hispanic population by planning, coordinating, implementing, and evaluating programs focused on Pastoral Juvenil Hispana. The position requires that
the person functions as an integral part of a(n) (arch)diocesan ministry team as well as developing and implementing an (arch)diocesan plan for Pastoral Juvenil Hispana.

Pastoral-theological focus:
This ministry is supported by the United States Catholic Conference of Bishops’ documents: Sons and Daughters of the Light (USCCB, 1996); Renewing the Vision: A Framework for Catholic Youth Ministry (USCCB, 1997); General Directory for Catechesis (USCCB, 1997); Our Hearts Were Burning Within Us (USCCB, 1999); and Conclusions of the First National Encounter for Hispanic Youth and Young Adult Ministry (La Red/ USCCB, 2008).

Duties and responsibilities: A.
(Arch)Diocesan Level
1. Implement the (arch)diocesan catechetical and youth ministry guidelines as well as the Pastoral Plan for Hispanic Ministry.
2. Assess the needs of the (arch)diocesan Hispanic youth and jóvenes population by maintaining, updating and analyzing data on their socio-economic, demographic, and religious trends.
3. Provide direction, development, expansion, administration, and coordination to pastoral and formation programs in PJH for adolescents and jóvenes. Identify, develop, train for, administer, supervise and evaluate various levels of formation programs for ministry with Hispanic youth and jóvenes in collaboration with diocesan or national institutions. Provide on-site parish training in remote areas of the (arch)diocese.
4. Collaborate with other associate directors in the department and with other (arch)diocesan offices to provide resources and assistance to parishes in developing sacramental preparation programs, especially for confirmation.
5. Organize and maintain an (arch)diocesan advisory council for PJH to assist in the development, implementation, and evaluation of the Plan for Pastoral Juvenil and (arch)diocesan-wide events, such as la Pascua Juvenil, the procession of the Virgin of Guadalupe, and the Congreso Juvenil.
6. Motivate and train líderes jóvenes to be the main agents of pastoral action among their peers, to continue growing in their faith, to develop leadership skills, and to facilitate networking among parishes on successful methods of inviting adults, jóvenes, and youth to pursue their own faith development.
7. Organize an interdisciplinary team of advisers to obtain assistance for this position and to help in the faith and pastoral formation of young Hispanics.
8. Develop and maintain a network of líderes jóvenes (young adult leaders), youth ministers, and pastoral advisers to assist in the coordination of (arch)diocesan services and programs.
9. Encourage Hispanic youth and jóvenes to continue their academic education; establish relationships with academic institutions that may help in this effort.
10. Facilitate meetings, in-services, and educational opportunities at the (arch)diocesan, deanery, and parish levels for youth ministers and líderes jóvenes.
11. Collaborate with (arch)diocesan personnel in youth and young adult ministry in assessing, planning, and evaluating responses to needs and issues of the Hispanic young population, including their integration with other racial and ethnic communities as one Church enriched by the diversity of God’s people.

B. Parish Level

1. Visit the parishes with Hispanic population, dialogue with the pastor and associate pastor to create good relationships and get to know their reality.
2. Develop and implement a process of parish consultation with pastors, youth ministers, and líderes jóvenes in order to evaluate and develop services.
3. Assist parishes by developing, coordinating, and implementing an effective and comprehensive ministry for junior high Hispanic youth, senior high Hispanic youth, and jóvenes.
4. Provide resources, support, and training for parish-/deanery-based adults responsible for ministry to Hispanic youth and jóvenes to strengthen catechesis and ministry and foster their vocation and mission rooted in baptism.
5. Consult with parishes/deaneries on sacramental preparation as an opportunity for evangelization and catechesis of young Hispanics and their parents.
6. Assist parishes in assessing, planning, and evaluating responses to pastoral needs and issues of young Hispanics, including their integration with other racial and ethnic communities as one Church enriched by the diversity of God’s people.
7. Assist parishes in developing programs for Hispanic youth and jóvenes which foster a deepening sense of community at the grassroots, parish, diocesan, and universal church levels.
8. Promote the practice of the pastoral principles in Pastoral Juvenil Hispana and assist in implementing an appropriate passage from youth ministry or confirmation programs to Pastoral de Jóvenes (peer ministry of jóvenes).
9. Help parishes secure the involvement and formation of Hispanic parents of young people.

C. Province, Regional, and National Levels

1. Affiliate, work with, or collaborate with regional and national pastoral and ministerial professional organizations to continue personal formation and to contribute in the development of the specialization in Pastoral Juvenil Hispana: La Red (National Catholic Network of Pastoral Juvenil Hispana), NFCYM (National Federation of Youth Ministry),NCYAMA (National Catholic Yong Adult Ministry Association), NACYLM (National Association of Catholic Youth Ministry Leaders).\
2. When possible, represent the (arch)diocese by presenting workshops, speeches, or keynotes on *Pastoral Juvenil Hispana* through invitations from diverse dioceses or at national events.

**D. Other Responsibilities**

1. Perform general administrative duties, e.g., budgeting, budget reports, dissemination of information, communication with pastors and leaders, etc.
2. Provide an advocacy voice to, with, by, and for young people in the (arch)diocese by keeping the bishop, the priests, diocesan and parish personnel, and parents informed of their needs and of appropriate pastoral models to fulfill those needs.
3. Work constantly in promoting vocations to the priesthood and consecrated life.
4. Participate in ongoing education in areas such as cultural awareness, theological reflection in the Hispanic tradition (*Encuentros*), youth culture, adolescent spirituality and faith development, adolescent psychology, social justice, theological and liturgical studies, models of catechesis for young people, and youth at risk.
5. Establish and maintain good working relationships with key social agencies in the (arch)diocese in order to work together in social projects that demand cooperation among various agencies, avoiding duplication of services, and providing referrals when necessary.
6. Apply the (arch)diocesan policies and procedures regarding child safety protection and ministerial ethics in accord with the USCCB Charter for the Protection of Children and Young People.

**Qualification and Operational Requirements**

1. Practicing Catholic in good standing, with strong commitment to the faith and the ecclesial community;
2. Bachelor’s degree or equivalent; preferably master’s degree in religious education, pastoral studies, or equivalent;
3. Fully bilingual, English-Spanish, written and oral;
4. Five years of ministry experience with Hispanic youth and/or jóvenes or in bilingual- bicultural settings;
5. Appreciation of the richness and diversity of the diverse cultural traditions in the Hispanic community, including an understanding of the different dimensions of Catholic youth ministry and *pastoral juvenil* in the United States;
6. Capable of working under pressure and frequent interruptions; being creative and anticipating solution to potential problems; assisting parishes with conflict resolution; exercising good judgment in emergency situations;
7. Excellent interpersonal skills and ability to work as member of a team with the faith community, utilizing the components of Catholic youth ministry and principles of *Pastoral Juvenil Hispana*;
8. Skills in administrative planning, accuracy in budget, and financial reporting;
9. Community organizing and facilitation skills;
10. Availability for evening, weekend, and overnight meetings;
11. Have car, valid driver’s license and auto insurance; able and willing
to drive significant distances to visit all the parishes in the
(arch)diocese;
12. Subject to personnel policies prescribed for all personnel.

5.8 NPM / Director of Music Ministries
The attributes and job requirements defining the typical full-time position of a church
musician listed below are those of a professional (from the NPM publication
Qualifications for a Director of Music Ministries: A Statement and Bibliography).

Pastoral Skills—A Director of Music Ministries is a pastoral musician, of
service to the church at prayer. He or she “is not merely an employee or
volunteer, but a minister, someone who shares faith, serves the community, and
expresses the love of God and neighbor through music.” (Liturgical Music
Today [LMT], #64)

Liturgical Skills—A Director of Music Ministries has acquired basic information
about the liturgy of the Roman Catholic Church and is able to integrate this with
musical skills so that the liturgical music component of worship can be celebrated.
Such basic information is usually acquired through the study of liturgical theology and
church music or through wide reading or experience in the field.

Musical Skills—A Director of Music Ministries has attained skills in applied music,
music theory, and the history of music, usually through an undergraduate and/or
graduate degree in music. These skills include:

1. proficiency in at least one accompanying instrument used in liturgical
celebration or in voice and choral performance;
2. a knowledge of keyboard technique, service playing requirements,
transposition, guitar techniques, group vocal techniques for adults and children,
choral conducting;
3. use of instruments with choir and keyboard
4. some understanding of acoustics, especially as they pertain to the space in
which the parish worships.

Organizational Skills—The position of Director of Music Ministries implies the
involvement of other people in the musical programs of the parish. The director must
be able to organize or see to the organization of all aspects of the parish music
program.

Conclusion—The Director of Music Ministries who fulfills these qualifications is
deserving of fair compensation, similar to that provided by just employers in our
nation, with a mutually agreed upon contract describing the responsibilities of
employer as well as employee.